JANUARY
1952

CHINA *monthly* REVIEW

P-H

密勒氏
評論報

ANDAN DIARY
REWI ALLEY

★

AND REFORM
KIANG WEN-HAN

★

OOLING THE PEOPLE
ISRAEL EPSTEIN

★ ★

weichow's Minorities

●

isoners of War in Korea

¥ 6,000

← Left: farmers removing landlord's old boundry marker in the field.

→ Right: Land reform ends poverty, Children quickly show effects of sufficient food and clothing.

← Left: Peasant militia, made up of farmers themselves, will safeguard fruits of land reform.

DS 501
.C5
122

CHINA MONTHLY REVIEW

(J. B. Powell Editor & Publisher, 1918-1947)

◆

John W. Powell, *Editor* Julian Schuman *Assoc. Editor*

◆

Contributing Editors

Yen Chung-fah Rose Yardumian H. C. Huang Wang Tsung-yen
Chen Fu-sheng Chiang Pi-hou Hugh Deane Margaret Turner
Mark M. Lu Sylvia Campbell Duncan C. Lee T. P. King
Alun Falconer Sophia Chang Shen Chien-tu P. Y. Wang
C. Y. W. Meng Chang Shu-chi Betty C. Chang Ho Tun-sun
Chen Pang-cheng, *Circulation Mgr.*

Index January 1952

Editorial

Production Miracle .. 5

Special Articles

Sandan Diary 9
Return of Tibet 16
Land Reform in S'hai Suburbs 18
Letter from Foochow. 30
North China Trade Exhibition 34
Fooling the People .. 36
Volunteers in Korea . 42
Urban-Rural Relations 45
Korean Tungsten Mine 50
Kweichow Minorities (II) 54
POW's in Korea 64
POW's Thanksgiving. 70
Change in POW's Outlook 73
Indian Impressions ... 83
Letter from Ipin 86
Selling a Hen (Short story) 89
Shanghai Brothels Closed 96
Letter to Troops in Korea 104
School Moves to Tihwa 109

Features

Letters from the People 2
International Notes .. 77
China Notes 100
Books of Interest ... 111

683355

LETTERS
From the People

Comments from readers on current topics are cordially invited: their opinions, however, do not necessarily represent the views of the *China Monthly Review*.

IN TAIWAN

To the Editor:

On November 28 I received a letter from a friend who lives in Taiwan. Three years ago we studied in the same school in Shanghai. At that time his father was in Taiwan. Before Shanghai was liberated he went to Taiwan, serving as a sailor on a ship.

In the letter, he wrote to me: "We are living very uncomfortably, for Chiang's government, under US protection, rules us very cruelly; and we cannot say anything here about the government, otherwise we would get into trouble. So we have no freedom, and now we are anxious to go back to Shanghai, but it cannot be done. . . ."

The reactionary government and US imperialism oppress our fellow countrymen of Taiwan. We must intensify the Resist America and Aid Korea Movement in order to defeat US aggression and liberate the people of Taiwan

TUNG HUANG-SUN

Shanghai
December 4, 1951.

KOREA EXECUTION

To the Editor:

I have received a reprint of a letter to the editor of the Ithaca Journal in Ithaca, New York, which I think is of particular interest in view of the recent American trumped up charges of "atrocities" committed by the Korean People's Army and the Chinese Volunteers.

Signed by Phil Quin, the letter says: "I am a forward observer with a heavy mortar company, in the 35th Regimental combat team, which is with the 25th (Lightning Division). We are the furthest north of UN Forces in Korea. At the moment we are fighting on the East-Central front.

I can't say of course that war isn't a grisly thing. A few days ago, I was ordered to direct fire on a large shack in the village to our front. Battalion claimed it was an enemy observation post. However, I knew I was supervising the execution of one ancient mama-san and two very young children. 'C'est-la-Guerre,' I believe, is the military excuse . . . "

P. H. C.

Shanghai
December 12, 1951

MEDICAL TEAM

To the Editor:

When my friend Mr. Chang returned from Hopei province, he told me a story that was so interesting and instructive that I took it down, as follows:

Two years ago, one of the new medical teams, inspired by Chairman Mao's directive to "unite and remould China's old-fashioned doctors and organize them to liquidate epidemics throughout the countryside," set out for a town named Hueishechen, about 100 miles southwest of Peking, where epidemics prevailed.

This medical team left no stone unturned to offer its services, and before long had won the complete confidence of the people, but the local doctors were both jealous and backward;

In the town there were seven local.

doctors. Of these five were physicians who could only recite some traditional prescriptions, while the other two were "Western" doctors who had, at most, served as nurses or assistants in city pharmacies.

In order to gain their support, Chief Liu proposed to examine and treat the sick together with the local doctors, using the new scientific methods. First of all, a discussion meeting was held in order to exchange experiences; but one old physician dozed through it, and one of the two "Western"' doctors muttered, "Western doctors know nothing but aspirin and quinine!"

At that time the other "Western" doctor was himself ill. Liu invited the local doctors to perform a common physical examination, but none of them were able to diagnose the illness. Liu told them it was pneumonia, and cured the patient with penicillin.

The local doctors were impressed when the team demonstrated the use of the microscope in showing them how disease comes from germs. They asked Chief Liu to explain pneumonia and how to diagnose it in greater detail.

One of the local doctors cried out, "I think my wife has got pneumonia too! Please come to her rescue!" Liu straightway went to his home, with the other local doctors, and found, after a careful examination that the disease was indeed, none other than pneumonia. This patient too was cured with penicillin.

"As penicillin is unobtainable in the countryside," Liu explained "you can use sulfapyridine, which is as effective as penicillin."

"I have a pound of sulfapyridine, but have never known how to apply it!" shouted Tien Jui, another of the local doctors.

Two days later this same doctor had a chance to practice his new skill, when another villager contracted pneumonia and Tien Jui cured him with sulfapyridine in the way Liu had explained.

Witnessing the success of the new scientific methods the local doctors confessed with one voice: "We should learn humbly from them and loyally serve the people in the same way as they do; besides, unless we learn the new ways nobody will send for us."

I. T. F.

Kaifeng, Honan
November 24, 1951.

US EMBARGO

To the Editor:

The Truman government not only wants to keep an economic embargo on new China but also is doing its best to prevent many Chinese in America who want to return to China from doing so. We in Hongkong, through which Chinese returning to the mainland from America pass, have been made aware of the specific American plan to prevent students from going back to their homeland.

On November 5, the **Hongkong Standard**, in a story about returning students, stated: "Chinese students studying technical sciences in America will have difficulty in returning to Communist China."

The story revealed that seven out of 19 students returning from America on board the President Cleveleand were taken off the ship by FBI agents in Honolulu and ordered sent back to San Francisco. The seven students were sent back "because FBI agents believed they could be useful to the Communists..."

Showing how far Washington has broken down "technician" categories, the Standard reported that the subjects the seven had studied were: two in chemistry, two in medicine, one in biochemistry, one in chemical engineering, and one in physics.

F. C. CHOI

Hongkong
December 5, 1951

NEW COLLEGE

To the Editor:

Many of my friends had told me of the warm, happy and sound life they lived as cadets at the Revolutionary College; how practical their studies were, how gaily everyone entered into games and amusements. But what seemed to move them most was the solicitude of their comrades and superiors for them as individuals.

At that time I could hardly understand the gratitude that seemed to well up from the very depths of their hearts—not because I doubted their words, but because I lacked experience. At that time I had not been fortunate enough to join the group and become one of them. But now, I have been given the chance.

Because of the weakness of my physical body, I began my new life with a serious cold and had to stay in bed. My comrades not only performed my daily tasks for me, but made themselves responsible for me while I was ill, while my superiors took the greatest trouble to prepare good food for me. They even gave up their own rest-times to visit me and make me feel at ease.

I soon found mine was not a special case. Every comrade who had been sick told me that he had received the same treatment.

I asked them with curiosity what made them show such great enthusiasm in all their work, both for the individual and the group. They replied: "For the future of our children, for our comrades, for our beloved mother country and our respected leader, Chairman Mao, we ought to redouble our efforts. Throughout the country the people put their trust in us. How could we not feel ashamed if we failed to carry out our mission?"

Their words were a great lesson to me, and I swore to study their attitude in work, and in life.

SHIEH KUN-HWA

Anhwei
November 25, 1951.

NATIONAL GUARDIAN

For readers in China who wish to keep abreast of developments in America, the *National Guardian* may be ordered through the *China Monthly Review* for ¥75,000 a year, postage included.

THE REVIEW'S ENGLISH LESSONS

A COLLECTION of 20 English Lessons, originally appearing in the *China Weekly Review*, now published in pamphlet form. Covering a wide variety of subjects, the English Lessons are particularly useful to those who want to learn modern idiomatic English by the self-taught method.

Obtainable at the *China Monthly Review*, 160 Yenan Road, Shanghai (上海延安東路一六〇號密勒氏評論報) ¥2,500 per copy, including postage. Discount of 20 percent for group purchases of 20 copies or more.

Vol. 122 Shanghai, January 1952 No. 1

The editorial pages present the opinions of the editor. The other pages of the *China Monthly Review* are written by the members of the staff and the contributing editors who report and interpret the news irrespective of the views expressed in the editorials.

PRODUCTION MIRACLE

WHEN the Kuomintang instituted its coastal blockade after being driven from the China mainland, many people predicted that the new China would shortly be strangled economically. When America followed this action by placing increasing restrictions on shipments of US goods to China and began pressuring other nations to do likewise, the prophets of disaster again could be heard in full cry. When the Chinese Volunteers went into Korea and the country began to arm against a threatened American invasion, even some of the optimists began to have doubts, fearing that the additional burden of supporting even a limited war effort would be too great a strain for the nation's economy.

The KMT blockade, while far from airtight, has nevertheless lasted for some two and a half years. America's economic sanctions, beginning in the form of a limited embargo and ending up as a total ban on all trade, have been in effect for almost as long and have pretty well halted trade with the West. The Chinese Volunteers have been in Korea for a bit more than a year. What has happened to China's economy? Has it collapsed?

It has not collapsed. It is not in danger of collapsing. In fact, it has grown immeasurably stronger as the months have rolled by and today the country gives all indications of being able to carry all present burdens—and even new ones if necessary.

There are, of course, many reasons for this remarkable achievement: honest, efficient and intelligent government deeply devoted to the public welfare and all the other reasons one usually associates with such outstanding national performances. However, one basic factor has been the unprecedented *production enthusiasm* of the people in all walks of life, particularly the workers and peasants.

New industrial and agricultural production records have been set and broken by the hundreds from one end of the country to the other. Those foreign critics who take comfort in the canard that it is all done with slave labor are living in just as much of a dream world as are those architects of American Far Eastern policy who are still hopefully awaiting an internal economic, and consequent political, collapse.

Only free men who are fully convinced that they and their country are on the right track can produce as have the Chinese workers and peasants during the past two and a half years.

After liberation, the country's workers and farmers launched nation-wide labor emulation campaigns, the goal of which was to increase production and thereby increase national wealth so as to achieve plenty and prosperity for all as quickly as possible. When the blockade and economic embargo were imposed, the effort was increased. Finally, when Truman sent MacArthur up to China's border and began open armed provocation, the emulation drive was intensified and transformed into a national patriotic compact movement in which people in all walks of life followed the lead of the workers and peasants.

Industrialists, merchants and bankers, professional men, white collar workers and students, even housewives, are signing patriotic compacts.

One of the most striking things about this national patriotic movement is that—in contrast to the West where the little people are told to tighten their belts (the big people loosen theirs) in the name of patriotism—it has not brought a reduced standard of living nor resulted in the traditional "speed-up." Actually the mass of the people are better off today than ever before. They have more to eat, more to wear, more cultural and recreational activities and more pleasant lives in general than seemed possible a few short years ago.

While the patriotic compacts often cover a wide variety of things, such as housewives figuring out ways and means of cutting unnecessary expenditures so as to make small donations to support the Volunteers in Korea, the campaign basically centers around raising output and increasing efficiency so as to accomplish three main things as quickly as possible: 1) Strengthen national defense so the gains already made and being made may be safeguarded from threatened foreign encroachment. 2) Increase national capital for investment in industry and agriculture so that the rate of production will continue to spiral upward. 3) Provide more consumer goods so as to maintain the already steady rise in living standards.

It may be asked, "Well, it sounds nice, but how is it done?"

It is done largely through inventions, innovations, new processes, more efficient use of time, energy and equipment. Workers have made literally thousands of new inventions, running all the way from entirely new machines or processes to small alterations in existing equipment. A girl textile operator, by a careful study and revision of her working movements so as to tend the machines more efficiently with less physical effort, has nearly revolutionized the cotton spinning industry.

Farmers have invented new plows, seeders, pumps and a host of agricultural equipment and at the same time have introduced scores of new farming techniques. One farmers' mutual-aid team has turned a formerly barren north Shansi hillside into one of the richest pieces of land in the country.

Liberation has given the people a real vested interest in the country. Working for themselves, the people work exceedingly well. Their productive powers, at long last unleashed, are almost beyond belief.

A war is being fought in Korea, but at the same time gigantic construction projects, such as the Huai River conservancy program on which more then 2,000,000 people have been working, are under way. New factories are going up, workers' homes are being built in all big cities by the block and by the compound. New railways and highways are being constructed. The country is approaching a boom stage.

The headlines in any day's paper tell the story: "Annual Output of Cement Works Highest in 31 Years," "Locomotive Drivers Set New Safety Record," "Steel Works Saves ¥1 Billion Through Workers' Suggestions," "Wheat Acreage Tops Last Year by 6 Percent."

To those who were acquainted with the old China—the China of corruption, nepotism and inefficiency, wealthy officials and poverty-stricken people—the new China appears as a totally different country. In a way it is. Having taken over the reins of government and thus assumed control of their own destiny, the Chinese people are building a new life and a new country.

◆

COVER PICTURE

Yui Ching-yu, a poor farmer near Hangchow in Chekiang province, received five mou of land as a result of land reform. Picture shows Yui carrying his signboard, signifying ownership, to his new land.

Sandan Diary

Rewi Alley

REWI ALLEY, a New Zealander, has lived in China for a quarter of a century, traveling and working in a number of different places. For many years he has been working with the Chinese Industrial Cooperatives and was one of the founders of the Sandan Bailie School, in the Northwest province of Kansu, which was established to train future leaders and technicians for China's industrial cooperative movement.

OCTOBER 11, 1951—on the road from Sandan to Lanchow: It is a fascinating thing to come down the road at intervals and see the change in people's lives and the material things around them. A better bridge, a new line of telephone poles, a clean city will always carry its message of hope and confidence.

Even more exciting are the new ways of doing things, the new animation, so startling after long years of dull quiescence to which one had grown accustomed in the countryside. When one sees a party of country women (women who in this area before liberation were sold for half the price of a work-animal) following a woman government worker determinedly across the fields, one realizes they have a definite aim, and they will achieve it. Their bound feet, a hangover from the old days, now move confidently in new paths.

In Wuwei, at the inn where we stopped for food and rest, the owner was having a meeting, and some arguments, with his workers. The former's wife, an old-time Shanghai type, indignant at the new independence of the workers, kept butting in until the owner had to rebuke her, after which she stalked around behind the discussion.

"Look at her!" exclaimed a worker. "She won't change. Neither will the *chang-kwei-ti* (the owner). When we go out for a small convenience she always has something smart to say about how long we take. The *chang-kwei-ti* does some small favors for some of the workers, then, when he doesn't pay at the end of the month, he tries to get their support against the others. These ways belong to the old society, not to the new."

The owner was a strong, forceful talker, but this did not avail him much. Every score was mercilessly placed on the table, for each and everyone to discuss.

From another inn, where we waited for a heavy downpour of rain to pass, we watched the members of a convoy of trucks crowd around their blackboard newspaper, which was hung from the side of a leading truck, with news first of the performances of their group, and then those of the other groups, and announcements of subjects and times for political study and discussion. Political study, providing the theory for practical every day action, was for them a daily necessity, carried out in spite of their moving life.

* * *

OCTOBER 16—Lanchow: Last night, as we sat in a meeting, singing started somewhere to the south of us. Passionate, determined singing, echoing against the ancient Kao Lan hills and coming back to our ears. Then from some meeting place to the west, another great body of voices burst into song also. Singing is a part of today's life, like eating and studying politics. Something everyone does, in which the group lets off steam, gives voice to common aspirations.

"Oppose America, Support Korea!" is hummed at work, sung at meetings, whistled in the streets. Songs on international working class solidarity, songs about Chairman Mao and Stalin, are known to all.

I remember in the Kuomintang days that there was one song. It was chanted Buddhist fashion at the start of every official ceremony.

In the early days of the anti-Japanese War, the KMT set up a brand new organization in Chungking, called the "Spiritual Mobilization Movement." The leaders of this movement, which, it was claimed, would inspire the people to fight the Japanese, were given half of the same compound that housed our cooperative headquarters in those days. They were mostly pensioned-off

bureaucrats, handed a soft job out of friendship or nepotism. They sat around the gardens playing chess or sleeping blissfully with their fans over their faces, when not gathered around tables well-laden with food and wine. The "spiritual mobilization" seemed to take place once a week, on Monday mornings, when they held a KMT Memorial Meeting, at which The Song was sung.

It drifted across to our half of the compound as a kind of droning howl, like that of a number of sick and ancient dogs, Even our most bespectacled, most fountain-penned, badged and buttoned-up, gold-toothed and shiny-shoed KMT bureaucrats would smile slyly into their scented handkerchiefs, while the office boy would roll on the floor in laughter and blasphemous imitation.

It was one of our brighter moments, if one could enjoy its funny side and forget the sordidness of that time, the wholesale negation and waste that it represented.

* * *

OCTOBER 19—written at Wuwei, on the way back to Sandan:

"Lung Kou Pao by Wu Ssu Ling
Is short of almost everything
But bitter winds, and want . . . "

I wrote these lines in 1943, on my first trip through this mountain village. Today we stayed there again, and while waiting for lunch, we walked through the main street and marvelled

Left: The first all-hsien meeting of the Sandan Women's Association.

Center: Students work on repairing a boiler as industrial training goes ahead in the Northwest.

Right: New pottery kiln chimney nears completion at Sandan Training School.

afresh. Dozens of new shops had opened and were well stocked with consumer goods.

The old days boasted one restaurant only, where expensive meals were served to racketeering truck drivers and the "yellow fish" they battened off. (Yellow fish were unauthorized over-load passengers who bribed their rides.)

Today the volume of trucks passing through has increased several times, but the drivers now can get "k'o fan"—a good meal at a fixed price—or if they want a cheaper meal they can get a rich mutton broth and bread for half the price at any of the smaller shops.

We saw another of the popular blackboard newspapers, on the main street, telling of the progress of the village and its new plans for development. Some old men were busily sweeping the road and carrying the rubbish off down the hillside. We passed a new school full of singing kids. It was still, in many ways, "Lung Kou Pao," one of the poorer villages, still short of housing and other needs, but now it was also a place of smiles and bustle, the beginnings of prosperity, and hope.

* * *

OCTOBER 21—Back at Sandan: It's not a very big bookstore, but it is Sandan's first. It is filled with country boys from village schools, looking at the pictures, greedy for new knowledge of what is going on in the world and in their own vast country. I find that books are much the same price as in the big cities and that the people are keen to buy.

There are many books on land reform (of great interest now, as it started in Sandan on October 1), there are translations from Soviet stories, telling how the Soviet neighbor, just over the way from here, solves *his* problems of collective living and production. There are scientific charts for schools, kids' books, both for education and entertainment, in colored pictures. There is a great diversity of these.

Some books tell the history of China, others explain in simple drawings and text what the domination of one country by another means, some make clear simple technical processes, some are thrilling stories of the exploits of the People's Liberation Army, stories of the childhood of new China's beloved leaders; and there are many dealing with medicine, simple science, land reform, and all matters of interest to children. The picture books are in great demand, but the bookstore manager is somewhat chary of lending them to the avid clutches of the smaller fry in the store.

When we first came to Sandan in the winter of 1944, there were one or two stands selling frozen pears and dried apricots. The shops were barred and shuttered, not having been opened for

Two junior students at the Sandan Bailie Training School for technical workers.

many years. Today, on all the streets, people are trading again, shops are well stocked with goods from far Shanghai, business begins to hum.

On October 1, the city was crowded—the first time I have seen it this way in the six years we have been here. Procession after procession came down the main street as various village organizations marched to the parade ground with flags of scarlet silk, brilliant against the yellow loess hills, flying gaily in the wind, portraits of Chairman Mao and General Chu hoisted high, and *yangko* dancers in swirling colored silks, boys and girls with faces brilliantly alive as they swung their lithe bodies in the traditional movements of the folk dance.

The old people had prepared little paper triangular flags, which they carried aloft, grandmothers holding babies decked in red, bearded old farmers, all wending their way to the mass parade ground where were gathered the army garrison, the schools, local councils and organizations and their cadres. . . If any mass demonstration of support for the new government were needed, here it was.

* * *

OCTOBER 26—Sandan: Last night I walked around visiting the various study groups. In our dining hall the electricity section was showing a new movie, "The Steel Warrior," to the local people. In the library, one of the older cadres, a woman who had known the bite of chains on her ankles in KMT prisons and who had sent her 16-year old daughter off to join the PLA, was leading a discussion among the primary section kids.

I sat in the mining section for a while and listened to a spirited discussion on "equality." Some thought an engineer should tend his own fire and sweep his floor. Others said that what we wanted from the engineer was results in industry, not in housekeeping.

Then to the Business Department study group, and a talk on the functions of "criticism and self-criticism." There was a general outcry against "unprincipled criticism"—the kind of destructive criticism aimed at making someone else uncomfortable. The object of criticism, all agreed, should be to get better results, to improve work, to make both the person and the organization stronger.

In the transport yard, under a blaze of lights, all our old trucks are being put together. (Some have lain on the ground, devoid of wheels, sans everything, almost, since before the liberation.) Sam Yen, the new technician from Chungking, stood amazed at the ability of country lads to grasp technical processes and apply them in fast and accurate work.

On the wall newspaper in the middle of the yard was recorded the progress of the different groups of the Transport Section. In

Rewi Alley and a group of Sandan students hold an impromptu world affairs discussion around a globe borrowed from a classroom.

the Production Office one could hear voices discussing the best way to meet the new situation. After 10 in the evening, we sat around my fire, and talked of the way the tractor boys had been able to push the new headframes square over the mine shaft with the help of the diesel tractor sent from Shanghai.

* * *

OCTOBER 29: A bright, clear, late autumn day, with a bite in the air. I went outside the city to the pottery section where the lads were working on building their new chimney. It is interesting to see the relation between theory and practice, between *hsueh hsi* (studying and learning) and the fresh, pushing creative energy which plans with enthusiasm after taking a realistic view of the objective situation, but also carries each detail of the work through to the end.

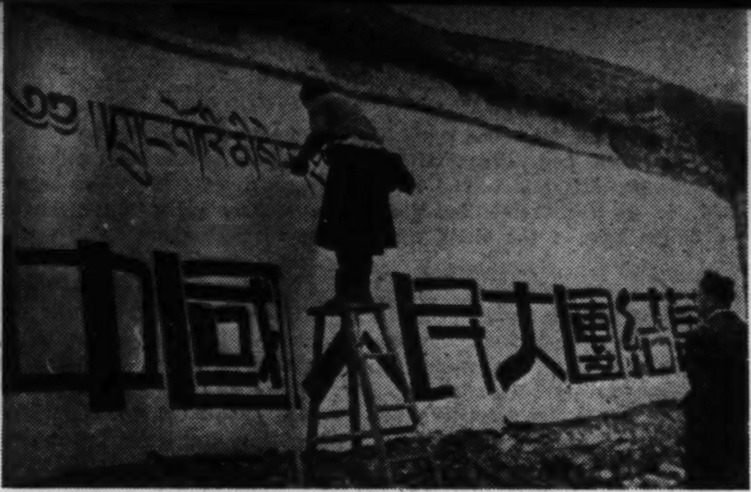
The pottery group is noted for its study record. Today the place teemed with life. There were lads getting up and down the scaffolding, bricks and mortar being hauled up on pulleys, bricks unloaded, a new kiln for lime being erected—all going with the swing of a well-trained team at a prize football match.

It is truly exciting to see these passionate, impatient, impulsive people suddenly converted to an organized whole, collectively working toward immediate better livelihood. It is good to be part of such a mass movement for betterment.

* * *

OCTOBER 30: Early this morning I saw a picture which seemed to express the new spirit well. Standing on a hillock with the sun behind him, arm upraised and shouting across the valley, was a 14-year old, in the Peter Pan smock children in this area wear, a one-piece garment that leaves the legs gloriously free. His head was thrown back and his face lit up by the sun. His sturdy legs were firmly planted on his own good earth and the wind lifted his blue homespun smock and carried it forward as it caressed the brown beauty of his body, as if to urge and encourage him onward to take hold of what was his and make it into the thing it was meant to be.

The picture lives in one's memory, along with all the other lovely things one has seen in humans and in nature, in the half century of one's life, and the quarter century lived in this land of the new free.



Above: A Tibetan writing slogan in both Chinese and Tibetan language welcoming arrival of People's Liberation Army. It reads: "Long live the great unity of the peoples of China."

Return of Tibet

After many decades of semi-separation, resulting from British intrigues and penetration, Tibet has again become an integral part of China. Tibet's return was formalized on May 23, 1951 in Peking with the signing of the Agreement on Measures for Peaceful Liberation of Tibet.

Below: Panaramic view of Shigatse, capital of western Tibet. This is seat of Panchen Lama.

Above: Tibetans and People's Liberation Army men talking around the boiling tea pot. Photo was taken during PLA's march into Tibet from Sikang.

* * *

Below: Tibetan lamas of Changtu, city in Sikang on Tibetan border, chat with PLA men after town's liberation.

Land Reform in Shanghai Suburbs

Kiang Wen-han

DR. KIANG WEN-HAN is associate general secretary of the National Committee of the Chinese YMCA. A graduate of the University of Nanking, Dr. Kiang received his M. A. degree from the University of Pennsylvania and his Ph. D. from Columbia University. He has been in YMCA work since 1930.

EARLY in June, the Shanghai People's Consultative Council invited about 200 people from the different political parties and people's organizations to take part in land reform in the Shanghai suburbs. Among these, 11 came from Christian organizations. I had the privilege of being one.

We met for three successive days to acquaint ourselves with the Land Reform Laws and to prepare for all the problems that might arise. We were divided into 15 small groups. My own group was composed of one from the Democratic League, one from the Kuomintang Revolutionary Committee, one from the Farmers' and Workers' Democratic Party, one journalist, three Mohammedans, two from the People's Institute of Art and Drama, and myself, a Christian.

My group was assigned to work in a district called Hsiao Miao Hsiang. We were again divided into small units and three of us joined the Team of Cadres at Ming Chu Dien, which supervised the work of three big villages. Besides the three of us from Shanghai, there were three staff officers and 13 young men and women recruited from the local district. We all lived together and called each other "comrade." The head of the district served as the leader of our team. He is not quite 30 years old and his able leadership aroused my great admiration.

In the mornings we usually spent a couple of hours in *hsueh hsi* (studying and learning) and then proceeded to plan the day's work. Since those of us from Shanghai had a better educational background, we were asked to lead in the morning studies, which covered a variety of subjects such as the meaning of patriotism, peace negotiations in Korea, and the history of the Chinese Communist Party in connection with the celebration of its thirtieth anniversary.

I was assigned to look after two *lu* (sub-villages) covering a total of 35 families. In the course of my three months in the countryside, I made numerous visits to these families and got to know everything about almost everyone in each family. In the daytime, the peasants were out in the fields and we usually went into the fields in the afternoons to visit them or to discuss with them the best ways of planting cotton and rice.

Land reform has to be co-ordinated with the peasants' productive activities. Our team spent a lot of time in discussing the ways and means of helping the peasants in their production. Most of the mass meetings were in the evenings so as not to interfere with the peasants' productive work.

Five Stages

Land reform is usually conducted in five stages. The first stage is for publicity and education. Since it is a mass movement, the peasants must first be politically awakened to carry out reform themselves. After thousands of years of feudal exploitation, some of the peasants do not realize that the landlords are fed by their labor and many of them believe that their suffering is due to fate. Before liberation, the peasants also had no way to stand up for their rights when the landlords were still "on top of their heads."

When we first went to Hsiao Miao Hsiang, land reform was still in the first stage. The central task of the team was the suppression of counter-revolutionaries. After the arrest of 11 bad elements in our village, the peasants felt much freer to express themselves and came more enthusiastically to mass meetings.

Besides the work in connection with the suppression of counter-revolutionaries, we went into the villages to help the peasants to work out their "Common Patriotic Pledges," which have become a common way of linking one's own vocation with the Resist American Aggression and Aid Korea Movement. Among the farmers, such patriotic compacts usually include pledges to strive for an increase of production through the killing of insects and better spacing in cotton planting, support of the Chinese Peoples' Volunteer Army in Korea and pledges of support to Chairman Mao and the people's government.

We soon realized that both the suppression of counter-revolutionaries and the working out of "Common Patriotic Pledges" helped in the political awakening of the masses.

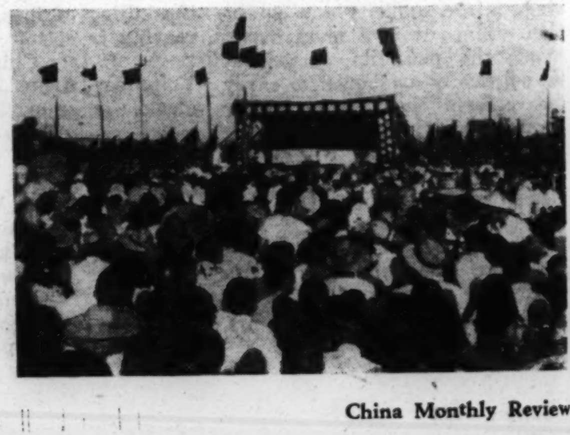
In land reform we follow the policy of placing our reliance on the poor peasants and farm laborers, while uniting with the middle peasants, and neutralizing the rich peasants, in order to eliminate the feudal landlord class. The poor peasants and the farm laborers form the vast majority of the rural population and they are the people who have suffered the most under the system of feudal exploitation.

The poor peasants and farm laborers should unite with the middle peasants because the latter also belong to the exploited group, although better-off. The rich peasants should be protected economically but neutralized politically in order to isolate them from the landlords. The landlords should be eliminated as a class but they, except the unlawful ones, are given a portion of land in order to reform themselves through labor.

The second stage is for the differentiation of class status. In general, there are the landlords, the rich peasants, the middle peasants, the poor peasants and the farm laborers. Actually, the classification is more complex than this. In Shanghai's suburbs, the "sub-landlords" are more hated than the real landlords. The latter usually live in the city and hardly know their tenants or where their land is located. They often pass their title-deeds around as commodities. It is called "kicking the football."

Taking advantage of this situation, there arose a class of "sub-landlords" who do not own much land but act on behalf of the landowners to exploit the peasants. The largest group of landlords is composed of industrialists and merchants who own some farmland in the suburbs. These people do not depend on the land for their living. Then, there are the "small land lessors" made up of office workers, teachers, doctors, engineers and professional laborers who

★



The mass meeting at Hsiao Miao Hsiang when confiscation and requisition of land took place.

own a little land in the suburbs but had to rent it out.

In Hsiao Miao Hsiang, we differentiated 12 different classes. We found four landlords, four sub-landlords, 137 industrialist and merchant landowners and 61 wealthier "small land lessors."

The vocation of the people in the suburbs is greatly diversified. There are not many pure farmers. The closer to the city, the greater is the number of those who work in the factories. Then there are ricksha pullers, peddlers, and small tradesmen.

Of the three villages at Ming Chu Dien, the one where I worked is farthest from the city and has 300 workers and 262 farmers out of a population of 1,310. It is quite common to find farmers with their wives working in the factories or wives working in the fields with their husbands engaged as wage-laborers.

The poor peasants live in huts and their possessions are made up of hardly anything beyond a wooden bed and a few kitchen utensils.

Although there are not many landlords in the suburbs and their landholding averages about 30 *mou*, the feudal influence is great and it is made cruel by its alliance with imperialism and bureaucratic capital. For instance, the "sub-landlords" invariably had the protection of the reactionary Kuomintang and wreaked their greatest havoc in the days of the Japanese occupation.

Class Status

After the peasants fully understood the differentiation of the class status, they were faithful and dependable in carrying out the policies of land reform. They would not misjudge anybody and when they were in doubt, they spent hours and sometimes days in discussing the matter.

The main purpose of accurately determining the class status

Peasants marching from village to village carrying flags, drums and shooting off firecrackers.

was to differentiate enemies from friends. A mass meeting was held to pass final judgment. The landlords and all types of landowners were asked to participate in this meeting and give their own estimate of their class status. This gave the oppressed peasants a chance to voice their complaints and pour out their bitterness against the landlords. This is called "struggle through reasoning," as no violence is permitted. The peasants naturally become emotionally aroused by the trickiness of some of the landlords at such meetings but their good behavior is demonstrated throughout.

When Ming Chu Dien held such a meeting, two men of the industrialist and merchant landowner class were sharply criticized by the peasants from the floor. Chang Kuo-liang, a local rascal, refused to accept his class status and insisted that he did not get his land by exploitation. The peasants accused him of extortion and cruelty before liberation. Tsou Sze-chi, a rich cotton merchant, shut his door on the tenant who called on him at his home and ignored the district government when the latter telephoned him to make some inquiries.

On the other hand, when one industrialist classified himself as concurrently a landlord, the peasants refused his classification because his land did not exceed the landlord average of 30 *mou*.

The third stage is for confiscation and requisition. Confiscation applies to the landlords and it includes five items: land, draught animals, farm implements, surplus grain and surplus houses. Actually, in the Shanghai suburbs, land is the chief item of confiscation since the landlords usually live in the cities. In Hsiao Miao Hsiang, land was confiscated from 11 landlords, sub-landlords, and other landlords who were concurrently industrialists or merchants. This brought in about 129 *mou* of land and very little of the other items. The other industrialists, merchants, and wealthier "small land lessors" were not regarded as political enemies and their land was simply requisitioned. Since their number is greater, the land requisitioned in Hsiao Miao Hsiang amounted to about 1,936 *mou*.

The different types of landowners were dealt with in three ways. First, a mass meeting was called for the whole district of Hsiao Miao Hsiang. All of the landlords were called to the meeting to hand in their title-deeds. Such a meeting is not smooth going as it usually involved a further struggle against the unlawful landlords. For

instance, Sun San-long, a local despot in Hsiao Miao Hsiang, had fled to Hongkong, and his wife hid the title-deeds under the bushes and destroyed some of their best furniture. Such incidents show clearly that the landlords will never voluntarily give up their possessions, and that land reform cannot be carried out without a struggle.

Then, Ming Chu Dien held its own meeting for requisitioning the land from the industrialists and merchants. The atmosphere at this meeting was one of cordiality.

Finally, a series of interviews was arranged for the wealthier "small land lessors" in order to persuade them to turn over their land to the peasants for production.

The fourth stage is for the distribution of land. Unlike in the ordinary rural districts, the land confiscated and requisitioned in the suburbs is nationalized. Such a policy provides for expansion of the city and the future development of industry and commerce. The peasants who receive the nationalized land have the right to use the land without paying any rent to the government but hey cannot sell or lease it.

It is to be remembered that the land confiscated or requisitioned is in the hands of the original tenants. How to get the land redistributed equitably is the difficult task during the fourth stage.

In the Shanghai suburbs, the farmland is not sufficient for its crowded population and equal distribution is thus out of the question. Hsiao Miao Hsiang has a population of over 10,000 but its farm land amounts to only 4,000 *mou*. The policy is therefore not to distribute any land to the workers but only to the tillers and their dependents.

We had to deal with the "thought conditions" of the different groups of people. With the working men, we helped them to realize that since they are the leading class of the people's democracy, they as "big brothers" should not compete with the peasants over the distribution of land. With the wives of the working men, who generally desire to have a small piece of land for growing vegetables, we would persuade them to see that land should be used for production to help in the development of industry.

The most difficult group to convince were the unemployed workers. They were led to see that unemployment is only a temporary phenomenon caused by Kuomintang reactionary rule and that New Democracy has a great future for industry and commerce.

With the middle peasants who hold more nationalized land than their share, we tried to show that nationalized land is not the same as their own land and that the whole purpose of land reform is to take care of the land-poor and the landless peasants. Then, with the poor peasants and farm laborers, we urged them to deal with the middle peasants with consideration and to understand that to receive even a small piece of land is liberation.

The actual process of distribution of the nationalized land was done by the peasants themselves. Those who were entitled to get land stated their own needs on the basis of their labor-power. Then their fellow peasants judged the fairness of their assessment. If the assessment was not justified, they lowered the allotment. But if the assessment was too modest, they increased the allotment. Those who were supposed to give away some of the nationalized land in their possession also stated the amount they were prepared to give up. Their fellow peasants then decided whether the amount stated was reasonable.

Peasants putting up signboards on their newly acquired land.

Land confiscated and requisitioned, however, was not of the same quality, size or location How to match each piece to each peasant was not an easy task. The officers of the Peasants' Association worked one whole night to do the matching and used their best and most unselfish judgment.

Since the distribution of land is a matter to be decided upon within the ranks of the peasants, everything is done by this method of self-assessment and democratic consultation. After the distribution was completed, the peasants chose a day to put in markers to show which pieces of nationalized land were allotted to them.

Chu Hsiao-kao, a landless peasant, told me that day how he had previously lived from hand to mouth on practically nothing and now 3.5 *mou* of land had been allotted to him. He was full of thanks to Chairman Mao, the Chinese Communist Party and the government and expressed his gratitude with tears in his eyes. Before liberation, it was not easy for poor people to get land even if they had the money as land was under the control of feudalistic influences. Now he got it all free.

Chen Lin-sun, a Taoist practitioner, was also allotted 1.5 *mou* of land because his fellow peasants said that there is no future for such a "superstitious" profession. Chang Ah-sze, an old bachelor who had had to get along with one-eighth of a *mou* was now allotted 2.5 *mou* of nationalized land. He was all smiles that day.

The fifth stage was for inspection and winding-up. In the old liberated areas, such as in certain parts of Shantung province, a number of left-over problems came up two or three years after land reform was completed. It is therefore better to provide a period of inspection right after the distribution of land.

Land reform cannot be regarded as concluded without having fulfilled the following three conditions: 1) the peasants are fully awakened politically, 2) the feudalistic influences are thoroughly eliminated, 3) all the left-over problems are cleared up. Thus, each district must spend a period of time to re-examine conditions in the different villages.

If the landlords are still rampant, they should be further dealt with. If mistakes are found in the determining of class status, they should be duly corrected. If any injustices are discovered in the distribution of land, they should be quickly removed.

After all the left-over problems are solved, then a mass meeting is called to celebrate the conclusion of land reform. At this meeting, the old title-deeds are burned in public and new title-deeds are issued.

★

Farmers assembled with their new signboards preparatory to marching into fields.

From then on, the peasants are to work out their plans to increase production and to enter into a period of political reform. Village administration will be abolished as the districts will be reduced in size. Formerly, each district averaged about 5,000 to 6,000 people, but the new district will be composed of 3,000 to 4,000 in an area of not more than two *li* (two-thirds of a mile). Eighty to 100 delegates may be elected directly to a district people's conference. This brings the government closer to the people.

It is difficult to say how much time is required for each stage in land reform as the conditions in each district vary. In Hsiao Miao Hsiang, the first stage of publicity and education took more than two months, the second stage of determining the class status nearly a month, the third stage of confiscation and requisition approximately two weeks, the fourth stage of distribution of land nearly a month, and the fifth stage of inspection and winding-up a month and a half.

From one stage to another, a Peasants' Representative Conference to examine the work of the previous stage and to plan the work of the next stage was held. Such conferences are an important occasion for political education to the peasants. Besides hearing reports, they participate in group discussions. The formerly despised peasants are thus trained to run their own affairs.

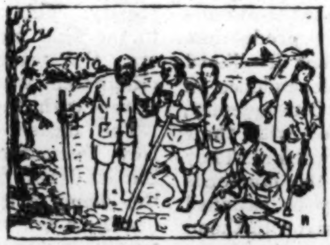
* * *

AFTER having spent three months in the countryside, I have become convinced that a political "turn-over" is essential to the betterment of the conditions of the peasants. All the sufferings of the peasants can be traced to the irrationality and the injustice of the feudalistic land system. As long as a few landlords lived on the sweat and blood of the poor peasants, any talk of agrarian reform is useless. The situation is made worse when these landlords are backed by a reactionary regime with imperialistic support.

The startling achievements of the land reform movement make our past efforts at "rural service" a joke. We used to think that the causes of peasant suffering were "poverty," "illiteracy," "physical weakness" and "selfishness." We overlooked the fact that these are only symptoms of a system supported by imperialism, feudalism and bureaucratic capitalism. Unless this system is fundamentally changed, no land reform can really be carried out.

The Christians were once very

enthusiastic in promoting literacy campaigns in the countryside as we thought that the peasants are poor because they are illiterate. But this reasoning is now positively proved wrong in the present land reform movement. The peasants are illiterate because they are poor, and they are poor because they were cruelly exploited by the landlords.



After the land is redistributed, there is a great demand for education and more schools in the country districts. Furthermore, literacy is no criterion for leadership.

I have also come to understand the basic difference between "serving the people" and "serving society as a whole." The term "people" excludes the political enemies whereas the term "society" makes no distinction between the enemies and the friends. When we talked of "social service," we meant to serve all blindly. Thus, when we Christians started a rural service station in the countryside, we took care to cultivate the landlords and the latter also took care to assist our work as it helped to ease tension between them and the exploited peasants.

The Chinese Communist Party has won the wide support of the people because it is a party that links itself with the broad masses of the exploited. Land reform is not done by fiat, but through the awakening of the people. Unless the peasants are ready to carry out the reform themselves, such reform will not last. Thus, the peasants know why the present government is a government of the people.

To eliminate exploitation in society involves a struggle. Thus, Liu Shao-chi, Vice-chairman of the Central People's Government, says that land reform is a series of systematic and fierce struggles. History shows that the exploiters will never willingly give up their possessions. The peasants must fight them. In this struggle, the landlords often use unscrupulous means to confuse the peasants through bribery, cajolery, and threats. We Christians can learn a great lesson in this struggle.

In a society where there are exploiters and oppressors, the Christian duty is to fight them in order that love for the people can be genuine and sincere.

Through personal participation in the land reform movement, I have come to understand the true meaning of the leadership of Chairman Mao Tse-tung and the Chinese Communist Party. They are entitled to hold the leadership because they represent the most progressive class of the people, namely the working class.

Peasants Conservative

In the country district, I found that the peasants were conservative and individualistic. Their conservatism and individualism was ultimately due to the atomistic nature of their production. They carried on their livelihood without too much dependence on other peasants. Consequently, they were concerned with their own problems and welfare. They are ready to fight the landlords but they can easily be satisfied once some land is given to them.

Their conservatism is shown in cotton planting. According to experiences elsewhere, seeds should be widely spaced. But hours were spent to persuade them to leave sufficient space. They would make use of the space for beans and melons. Since spray-machines to kill insects were too expensive for each family to possess, the plan was for cooperative buying. It took many, many meetings to convince the peasants of the advantage of this scheme.

On the other hand, the working class, by the nature of its having to work together in modern factories, can more easily appreciate the need of organization.

We can see that the peasants by themselves cannot lead the revolution to ultimate victory. It also explains the failures of all the agrarian revolts in Chinese history.

We intellectuals of the petit-bourgeois class also cannot take the lead in revolution, as we stand in between the exploiters and the exploited. We have a desire to become exploiters and yet to a certain extent, we are also exploited in a class society. This makes us waver in the fight against the exploiters. Our wavering can only be eliminated when we ally ourselves with the exploited.

The united front under the New Democracy is exhibited in the land reform movement. All the democratic parties and individuals are welcomed to participate in the teams of cadres. The fact that a number of Christians and Mohammedans took part in such teams in Shanghai's suburbs is another evidence that the united front does not exclude people of religious affiliations.

Religion Respected

I sensed no discrimination myself and heard no disrespectful remarks about religion. The authorities made sure that the Christians could go to the cities for church services on Sundays and that the Mohammedans were served with orthodox food. I heard that some Mohammedans were unintentionally assigned to work in a village called Chu Hong (Pig Market). The authorities quickly realized their mistake and immediately reassigned the Mohammedans to another village. At this new place, the other comrades refrained from eating pork for a couple of months.

No Hasty Decision

All the land reform cadres were trained to act with caution and avoid making hasty judgment. If there is anything in doubt, it is discussed in many meetings, and, if necessary, finally referred to higher authorities for approval. Then the people often submit their opinions and criticisms directly to the authorities and these are usually taken into serious consideration. The teams also hold frequent meetings of "criticism and self-criticism" to expose and correct mistakes among the cadres.

We were also trained to put the interests of the people uppermost in our hearts. I shall never forget our experience during the typhoon in the latter part of August. Most of the fields were flooded and a number of the huts were blown down. For two or three nights, all our comrades were on duty and did not go to bed. We went out to help the peasants to move into safer quarters despite the terrific rainstorm. The country police did the same. It made me think of how in former days the KMT officials would have kept themselves behind closed doors and played mahjong. A government responsible to the people can be truly called a people's government.

I have come back with the conviction that land reform is just and necessary and that participation in land reform is a real education, and is of special value for intellectuals as it enables them to get rid of many erroneous concepts and gives them an entirely new perspective on this fundamental development in new China.

Letter from Foochow

Ho Tun-sun

FOOCHOW has changed a great deal since the days of Kuomintang rule, but the people still remember the inflation, hunger and crime which ended with the liberation of this coastal city on August 17, 1949.

Before liberation, the people of Foochow lived through dark days, as in most other cities of KMT China. They suffered from the man-made scarcity of rice and sky-high inflation. The favored few hoarded commodities and grew rich, while industry and trade stagnated.

The "Garden City" belied its name. The KMT had no time to keep the streets in repair; they were rocky and filled with stinking refuse, where insects bred and carried disease throughout the city.

Large numbers of rascals in snappy Western clothes, KMT troops and special agents took what they wanted without pay, rode free on the street cars, jammed the theaters without buying tickets. Pedestrians had to be on their guard against the loafers' purse-snatching tricks, especially at night, when the street lights gave only a feeble glow.

WITH liberation, clean fresh breezes began to blow away the rotten air of old Foochow. People of all ages and groups joined the "study and learn" movement in a vast wave, to find out the meaning of Marx-Leninism.

During the summer vacation, 600 middle school teachers were recruited for a month-long concentrated study period. The government appropriated funds for the course, which was held in the handsome missionary school buildings in the southern part of the city.

Public Works

During the past two years, the government has led a vigorous attack on the filthy, rutted streets, the dilapidated bridges, the unkempt parks. Resurfacing of streets totaled 142,511 square meters, for which 300,000 people were mobilized to work, and in addition to the 261 tons of rice it cost, 150 tons were spent to purchase houses to permit widening of the streets. The people greatly appreciated this work, pointing out that while the KMT had kept up only main roads for the convenience of officials with cars, now the narrow streets and lanes were repaired for the convenience of the people.

Four small bridges were built outside Well-Tower Gate, and in the southern suburbs three main bridges were built to improve Foochow's communications with neighboring areas. Two canals totaling 2,610 feet in length, stagnant and breeding flies and germs for 30 years, were deepened and cleaned out, much to the joy of those living along their banks.

During the spring vacation, a clean-up campaign was launched, which 300,000 people joined. In the first three days, 740 tons of garbage were carted away; and by the end of the campaign, 20,000 tons of debris had been cleaned out. Five hundred coffins that had lain in the suburbs for decades were buried.

More than a thousand trees lining the streets have been cared for, and the Bureau of Reconstruction is growing 30,000 saplings to make the streets more attractive. West Lake Park is being nursed back to life and health; 150 tons of muck were cleaned out of the lake, which irrigates 1,000 acres of nearby land.

The knee-high grass in the park has become smooth lawn, the summer houses have been reconstructed, avenues paved, and flowers grow everywhere. After dark, colored lights gleam among the foliage. And now, this new park is for all the people; it is no longer a rendezvous restricted to the officials and their elegant ladies.

With dramatic speed, the police force has become as responsible to the people as it was corrupt and irresponsible under the KMT. It has kept close watch over the activities of the counter-revolutionaries and has safeguarded the public's lives and property. Foochow has become unprecedently peaceful.

Old and New

Considering the dishonesty of the police in KMT days, the change is amazing. Then, the police were steeped in reactionary thoughts and used to prey upon the people, living by extortion. In one station alone, 18 of the 20 policemen lived on graft by protecting gamblers and pickpockets. Like the KMT troops, they frequented brothels, and went to theaters and baths without paying.

Naturally, the thoughts and actions of the policemen did not change in a day after liberation. Many stubborn ones, addicted to the old ways, tried to hinder reform,

When the new police system was organized, all the policemen went through a well-planned course of study and drew up pacts to change their way of living and give faithful service.

There are numerous examples of the new attitude. One refused a bribe offered him during the census check; another, though ill, stayed at his post until he fainted; and still another returned to duty before he had fully recovered from typhoid.

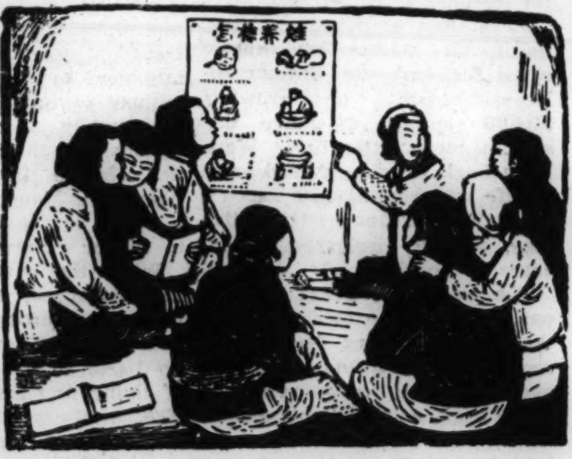
Health Construction

The Bureau of Public Health has led widespread campaigns against contagious diseases, the biggest of which was that against smallpox. Last year, 336,662 people were vaccinated, and 400,000 this year—the first campaign of its size in Foochow. To fight bubonic plague, 80 teams were formed of 200 medical workers, who inoculated hundreds of thousands; nearly 131,000 rats were killed. Not one case of plague was reported.

Epidemics of measles, diphtheria and dysentery have been prevented, and cholera was controlled by inoculating 400,000 people, sterilizing drinking water and killing mosquitoes with DDT.

Other measures have been taken to promote hygiene and health among the workers, peasants and soldiers. Many factories have organized committees of sanitation and concluded health pacts to ensure the physical well-being of their workers. More hospitals, clinics and medical workers have meant a great decrease in the death rate.

Three rural health stations have been set up in Foochow's suburbs, and the city medical workers were organized to conduct a health and hygiene campaign among the farmers. As a result, many peasants were convinced of the foolishness of their belief that evil spirits,



rather than bacteria, cause disease, and they are beginning to turn to medicine for cures and to abandon superstitious practices. A start has been made to provide modern midwifery service, and to set up rural nurseries.

To serve the soldiers, four hospitals cooperated to form a medical team, a blood transfusion team and a team for surgery. These teams visit the various army units stationed in Foochow, a striking example of the cooperation between soldiers and the people.

Foochow University

For decades, Fukien Christian University and Hwa Nan Women's College were strongholds for the dissemination of imperialistic education. In April, these two schools were combined to form Foochow University and a clean break was made with the servile education of the past.

Under the guidance of the college committee, much progress has been made toward eliminating the imperialists' influence, raising the standing of the college, improving the teaching and administration in accordance with the educational policy of New Democracy, and drawing up patriotic compacts to clarify attitudes and develop teaching initiative.

Students work according to a weekly schedule that sets apart 48-50 hours for study, 64 hours for sleep, nine hours for a midday nap, six hours for cultural and recreational activities (including sports), and three hours for laundry. The time spent on meetings has been greatly curtailed.

The students have rejected the former physical education, which was designed to train a few individual champions, and now look upon physical exercise as desirable for all, in order to become physically fit for taking part in national reconstruction. All the students are now taking part in games and exercise with great enthusiasm. To meet the demand the university has provided more space and equipment for athletics.

Owing to their improved attitude toward their work, teachers now command more respect on the part of the students, and students and teachers cooperate as never before. The chairman of the student union recently said, "Formerly, a kind of no man's land separated teachers and students, but now we are amicably united, and shall advance together."

North China Trade Exhibition

THE North China Trade Exhibition closed its gates after six dramatic weeks in Tientsin. Close to a million spectators passed through the grounds, the site of the old British Race Course which in old China was out of bounds to Chinese people. Here country and city met, mingled, and exchanged products and ideas.

Peasant delegations from remote regions of China came and were guests of this industrial metropolis for the first time in history. Thousands of Peking students were entertained by Tientsin colleges while they visited the Exhibition.

The Peking Art School had come en masse and worked for two months on the decoration of the grounds and 17 pavilions. Five thousand workers were employed in building and maintenance, part of the time in night as well as day shifts.

Unique Features

Several features of this Exhibition were unique. It was the largest yet held in China. Its theme was exchange, both of goods and ideas. Its nature was educational. It was housed partially in handsome new permanent buildings. The other pavilions were of a semi-permanent bamboo and matting structure, common in South China, but used here for the first time. These buildings even withstood several days of heavy rain.

Former Dance Girls

Some of the attendants who explained the exhibits were dance girls under the old regime who volunteered from the YWCA where they are now studying in preparation for new productive careers. Their ability in speaking in public fitted them admirably for this type of work. And incidentally their own eyes were being opened to to riches to be won from their country through labor.

China-made heavy-duty tires, precision instruments, penicillin, a tractor, and a handsome station wagon were among native products this year. Labor models and innovators were on hand with their new improved methods and inventions. Mutual-aid hero Li Shun-ta was outstanding among these. He showed how his home village in Shansi had been transformed and every family there enriched through cooperative effort, and how mutual aid was spreading throughout North China and Inner Mongolia.

Another dramatic innovation demonstrated was use of an improved plow. It was explained how 10,000,000 of North China's 70,000,000 farmers could be released for other work and crop yields increased enough to buy 1,000 planes or build 40 factories each year! The people's government is naturally backing manufacture and distribution of the plow.

New Services

The most elaborate pavilion was the one for communications. It demonstrated the vast extension and improvement of all means of communication since liberation. For instance, telephone and telegraph services out of Tientsin have been increased seven times and from Peking eight times. The Post Office newspaper subscription and mail order services were explained, as well as the numerous services of the People's Bank, such as paying household bills for clients. Also transport of the future was shown in model such as the small plane that can land in the farmer's pasture.

The agricultural implements pavilion was impressive in its realistic settings. A suction pump, sufficient for irrigating a good-sized farm, cheap, and easily handled by one person, attracted much attention. But so did the seeders, hullers, slicers, all the way up to the mammoth combine, which would make labor more productive and life better for all.

An entire pavilion was devoted to cotton, one of North China's most important products. It was shown how through scientific methods not only can China produce sufficient cotton for her needs, but can produce long-fibered cotton suitable for fine textiles.

The grain and horticultural products exhibits were beautiful, but much more; for there again labor-hero methods were shown as well as practical means of pest control, storage and marketing. Some fine livestock specimens were displayed, among them a camel, an animal still very useful for transport, and of course for its hair.

Fish Products

The importance of sea and river products in North China's economy was very well demonstrated in an entire pavilion. Emphasis was on the advantages of cooperative effort, as it was in all undertakings. High nutritional value of fish in the diet was illustrated. Fish products such as cod liver oil and shark were shown.

Then there were arts and handicrafts, light and heavy industrial equipment, staples, textiles, pharmaceuticals, water conservancy projects done in beautiful models—all showing how the Chinese people are creating wealth for themselves now that imperialist fetters have been broken forever.

— BETTY CHANDLER CHANG

Fooling the People

Israel Epstein

TOWARD the end of World War II, the American public was far better informed than it had ever been about the facts of life in the Far East, and indeed throughout the world. The anti-Axis alliance and the victories of the Red Army against Hitler had gone far to dispel the anti-Soviet lies and misconceptions assiduously implanted in American minds throughout the preceding quarter-century.

The experiences of many thousands of Americans in the war against Japan gave them both contact with, and life-and-death interest in, the true situation in China. The stinking corruption of the Kuomintang on the one hand, and the growth and effectiveness of the people's forces in China on the other, became matters of common knowledge. Most Americans were not only determined to live in a post-war world without Hirohitos or Hitlers, they also took it for granted that colonial empires, Francos and Chiang Kai-sheks would not long survive the victory.

The rulers of the United States in Big Business and government, however, were thinking in different terms. By the end of 1944, American imperialism had become seriously frightened by the Soviet victories over Hitler which made sure that many countries would achieve national and social liberation, instead of becoming US semi-colonies, after World War II.

Goal and Policies Shifted

The military, diplomatic and intelligence efforts of the US therefore shifted from the goal of defeating the Axis to that of snatching the fruits of victory from the people. In Europe, secret talks were initiated with the German militarists through Allen Welsh (brother of John Foster) Dulles. In the Far East, the replacement of General Stilwell by the Hurley-Wedemeyer combination signalized the shift from anti-Japanese war to pro-Kuomintang intervention in China while President Roosevelt was still alive. Soon afterwards, Under-Secretary of State Joseph Clark Grew began his intrigue to save the neck of Japanese reaction as the Dulles brothers were saving German reaction.

Before any of the objectives of the American monopolies could be achieved the belief of the American people in the objectives of World War II had to be undermined. How the reactionaries proposed to bamboozle the people was beautifully illustrated by the combination of two events, both of which took place in 1945. Barely two months after Roosevelt's death, and while the United Nations was holding its inaugural session at San Francisco, Rear-Admiral Ellis Zacharias of US Naval Intelligence made a series of plain-language broadcasts, in Japanese, to Tokyo, promising continuance in power to Japanese admirals, monopolists and generals in return for a peace on US terms.

Simultaneously, Grew ordered the famous *Amerasia* case arrests of newspapermen who had had a part in exposing these maneuvers to the American people, and of a diplomat and a naval officer who had been vocally opposed to flagrant interference in Chinese internal affairs on the one hand and to secret understandings with Japanese ruling cliques on the other.

Cleverly contrived and widely publicized, the *Amerasia* case identified these attitudes, which in fact were identical with the often-expressed but not seriously meant official aims of the US government itself in World War II, with "disclosure of secrets to the Soviet Union" and a "traitorous" action on its behalf.

Propaganda Offensive

This was the beginning of the long propaganda offensive, which has never ceased since, to persuade the American people that everything they had learned to be right was wrong, and even treasonable, and that everything they had learned to be wrong was henceforth right and "patriotic."

The first phase of the battle to pervert public opinion in the United States was directed precisely at the left-liberal elements who were "useful" in war-time to give a progressive coloring to Washington policies but who were now becoming an embarrassing hindrance. This aim was pursued unwaveringly in all fields of government service and public opinion. The witch-hunt had begun.

Since the facts about China had sunk into the American consciousness more deeply than, perhaps, those on any other situation, the methods used to pervert opinion were correspondingly more demagogic. The moral rehabilitation of Chiang Kai-shek and his fellow-grafters was beyond the means even of the deafening chorus of American government, press and radio—and no "third force" in China was available for idealization and temporary use, as the social-democratic parties were in Europe.

Secretary of State Acheson has himself admitted (in the notorious "White Paper") that frank support for Chiang Kai-shek was impracticable not only because it would prematurely unmask American aims to the Chinese people, but also because American opinion, at that time, would have none of it.

Hence the camouflaging of intervention, in the Marshall period, as "mediation." Hence also the self-contradictory "exposure" of the Kuomintang in the "White Paper" itself, and, finally, the formula of using the United Nations to serve as a flag over American imperialist aims.

Alongside of the displacement of truth and even hints of truth in the public press by the most direct and shameless lies, much attention has been given to the perversion of "academic" and "theoretical" work on China—from which the Voice of America draws its "explanatory" arguments, and editorial writers in the more "intellectual" periodicals cull their ammunition.

Experts Backtrack

In this field, sad to say, some of the main falsifiers have been once-conscientious professors and "experts" who have themselves felt the stinging whiplash of American reaction or been frightened half to death, as was intended, by its application to their colleagues. Here are some exhibits.

Professor John King Fairbank of Harvard, in his book "The United States and China," has squared his previous opposition to armed intervention with the exigencies of the moment by developing the "argument" that intervention is still wrong but "counter-intervention" is desirable, and that to associate with Chiang Kai-shek is still ungentlemanly but to foment counter-revolution and a new civil war in China is not only right but noble.

This thesis by the head of the important Oriental studies group in Harvard University serves imperialism in two ways. It lulls the uneasiness of the *Nation* and *New Republic* type of liberal and provides tools of subversion to State Department operators, many of whom are sent to listen to Fairbank's lectures.

Owen Lattimore, head of the Walter Hines Page School of International Relations at Johns Hopkins University, "fights back" against Senator McCarthy's attack on his position by seeking to prove that it was the over-frankness of the imperialists, not their fundamental aims, that led to the debacle of US ambitions in China.

He has sought mercy for past opposition to intervention in China by backing the intervention in Korea and trotted out an Outer Mongolian "Living Buddha" whom he brought to the United States as an example of the fact that he, too, is putting his special knowledge to use in planning for a counter-revolutionary future.

Edgar Snow, author of "Red Star Over China," discourses learnedly on whether Titoist subversion is or is not suitable as a pattern of restoring China to the imperialist sphere and atones for good things said in the past about the Chinese Communist Party by writing slanders on the Soviet Union which are only faintly distinguishable from those of the most shameless reactionaries.

Since attempts to drive a wedge between China and the Soviet Union constitute a major "front" of American imperialism today, this, even without such exhibits as a pocket "living Buddha," serves to establish a measure of respectability.

Corruption of Scholarly Institute

The much-harried Insitute of Pacific Relations, even before it was raked fore-and-aft, first by Alfred Kohlberg's "China Lobby" in Washington and later by various congressional committees, was trying to adapt itself in the same way.

This writer can testify to the miserable straits to which it descended even at that early period. Presenting a study of Chinese labor under the Kuomintang for publication, he was asked repeatedly for footnotes and authorities, and more and more footnotes and authorities for every fact discreditable to the Chiang Kai-shek regime ("to avoid criticism").

Then the monstrous suggestion was made to him that the Chinese labor situation should be presented in such a way as to indicate "sharp differences among Chinese Communist leaders." When he replied that he knew no such differences to exist and had never come across anything indicating that they did, he was asked: "Can't you speculate a bit?" This is a measure of the "scrupulousness" expected of academic writers on China today.

The Institute, incidentally, tried to avoid persecution by offering all its records and correspondence to the FBI to show its "loyalty" and avoid further persecution, even before the American secret police asked for them. The assumption, apparently, was that the FBI would react to such "sincerity" by declining to go through the material and giving the Institute a clean bill of health. What actually happened, however, was the FBI sent a squad which remained in the Institute offices for weeks, and its "findings" were afterwards used to denounce the organization further.

One would like to hope that some of these men, still heeded as they are by a section of the people, will find courage to speak out for sanity and peace. As things stand at present, they bear a heavy responsibility for disorienting and paralyzing many liberals who continue to look to them as authorities, as well as part of the labor movement to which union misleaders present their constant revisions of their own views as the "latest conclusions of informed and progressive experts."

Reactionary Labor Leaders

In the labor movement, it is the official leaders of the CIO who seek arguments of this kind to feed to their press and membership. The leadership of the AFL, in relation to China, dishes up the cruder meat of MacArthurism and McCarthyism without any attempt to rationalize—being supported in this by the shameless right-wing Social Democrats (whose mouthpiece is the *New Leader*).

AFL publications do not scruple to print direct fascist incitement—which is also beginning to appear in CIO papers, but somewhat more rarely. Such undisguised reactionary material is sometimes dressed up with references to another group of "authorities"—ex-Communist renegades like Jay Lovestone (now a foreign affairs adviser to the AFL), Professor Karl-August Wittfogel (currently a prosecution witness in witch-hunts against people like Lattimore) and others.

Finally, reaction shows its contempt for the people at large by appealing to them, through the warmongering press as a whole, on Nazi-like racist grounds. Epithets are found for the peoples against whom the US is waging, or preparing to wage, war. Russians are "Asiatics." Koreans are "Gooks." Chinese are "Chinks."

The inference is that all these groups of humanity are less than human, and that ordinary moral standards do not apply when it comes to exterminating them.

* * *

THIS is one side of the picture, and it is a dark one. But there is another side, which is encouraging. All the torrents of intimidation, demagoguery and incitement, all the sacrifices of moral integrity and open betrayals, have not succeeded in making the majority of Americans hostile to the Chinese people. Nor have they succeeded in persuading the ordinary American that it is in any way normal, reasonable or justifiable that he should be driven into military adventures against China and told to regard a re-armed Japan as an ally.

The lessons of World War II have been deeper than the reactionaries anticipated. To the average American, the present situation does not make sense. It is this, in part, that is responsible for the unpopularity of the Korean war, which turned into widespread disgust and apprehension when Americans found that they had been led into conflict with the Chinese People's Volunteers as well. This is also behind the deep disbelief which, as the press has had to recognize, greeted the reactionary concoctions about "atrocities to war prisoners."

American ruling class propagandists, so footloose and fancy free in their lies about everything in the world, seem to lose confidence and begin to fumble every time they start lying about China. The desperation with which new lies about China are being launched in the American press and radio today reflect the failure of past ones to create the desired effect.

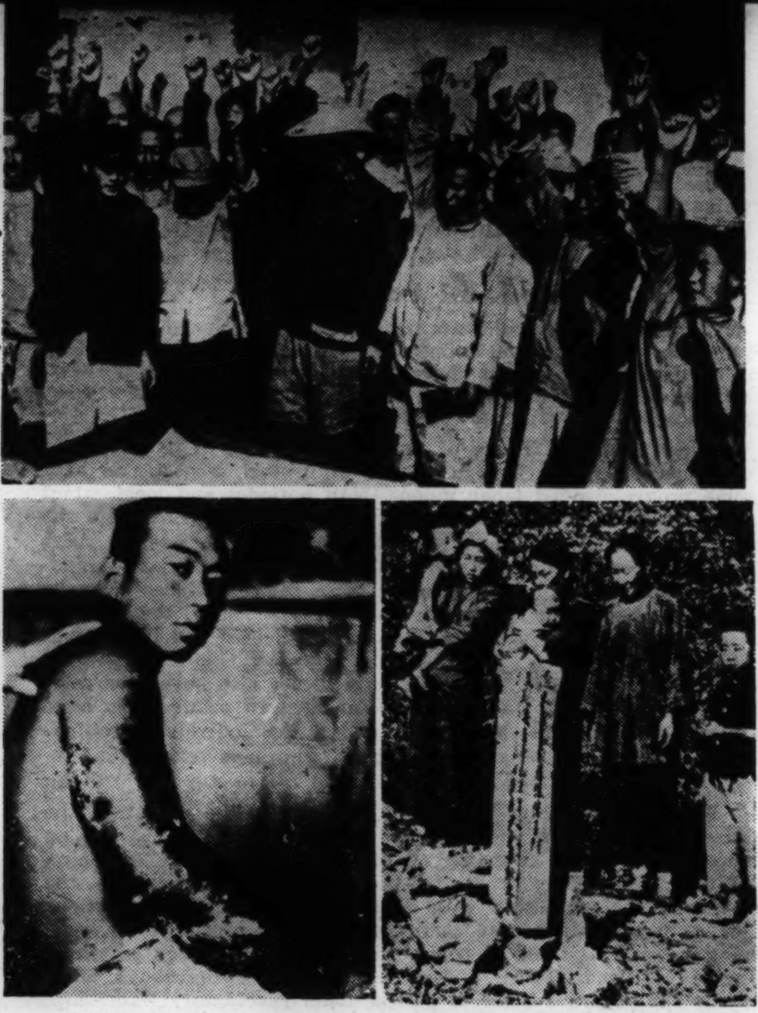
Progressives Work for Peace

Forces fighting to create real solidarity and friendship between the American and Chinese peoples continue to have a base in the feelings of a great many Americans today, which of course must be developed to a higher level of understanding before they can play an active instead of a passive role.

The Communist Party of the United States, in its press and mass activities, has done a good deal in this respect. So have some progressive-led labor unions, both national and local, which are fighting valiantly against the poison being injected into the union movement. In the broad sphere of public opinion, very important work in getting correct facts to the people and stimulating political action in the light of these facts has been done by the Committee for a Democratic Far Eastern Policy, the Progressive Party, the National Council of Arts, Sciences and Professions and such independent papers as the *National Guardian* and, on occasion, the *Compass*. Of some consequence also have been some honest scholars and publicists on Far Eastern affairs who have stuck to the truth as they saw it and a few individuals returning from the new China and elsewhere, who have refused to temper their stories to the prevailing wind.

Many thousands of Americans rejoiced in the defeat of the Chiang Kai-shek gang and signed their names to greetings on the occasion of the founding of the People's Republic of China —a courageous thing to do. On the West Coast, particularly, the movement for friendship with China assumed broad proportions among a population that connected its own prospects of well-being, as well as those of peace, with the normalization of trans-Pacific relations. There it included not only progressive labor unions and separate locals of unions under reactionary leadership, but also some local business and shipping groups.

More and more Americans are awakening to the fact that friendship with China is not something to be piously hoped for or contrived in some artificial way, that those who want such friendship must fight for it in close coordination with the general struggle against the Wall Street fomenters of World War III, as part and parcel of the great world movement for peace.

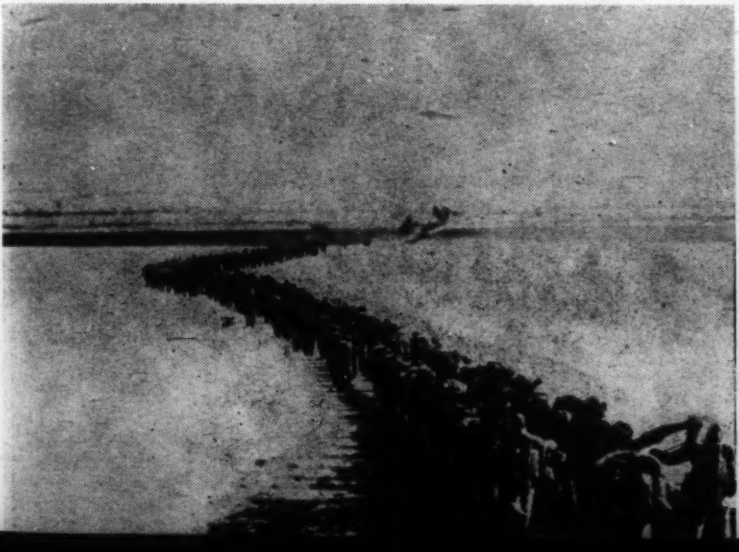


As long ago as the summer of 1950, the threat which Truman's Korean adventure posed to the new China was obvious to all. By that time US planes were making increasingly frequent raids across the border into China. Top photo shows mass protest meeting in village of Kulotze, in China's Northeast (Manchuria), which was strafed by US planes on August 27 and 29, 1950. Lower left shows Chang Yun-fu, one of the wounded, whose right arm was shattered by machine-gun fire. Lower right shows family of Wu Hsi-tsueng, killed by strafing planes, standing in front of his grave.

Volunteers in Korea

Above: Korean city of Sinuichu, directly across Yalu River from major Chinese industrial city of Antung, burning at night as result of American fire-bombing.

Below: Chinese People's Volunteers crossing the Yalu on October 25, 1950, to aid the Koreans and push US troops back from Chinese border.



In the short period of a little more than a year the Chinese People's Volunteers, together with the Korean People's Army, have succeeded in inflicting a basic defeat upon the ultra-modern, heavily armed US troops, forcing the latter back to the 38th Parallel and compelling the US commanders to agree to armistice talks.

Above: Volunteer signal worker at the front.

Below: Chinese Volunteers and Korean troops join forces on eastern Korean coast after driving "UN" troops from area.

Urban—Rural Relations

C. Y. W. MENG

LONG before liberation, progressive Chinese economists maintained that the industrialization of China must be built on the foundation of her agriculture. It was obvious that the raw materials indispensable to industry are largely agricultural products, and that the nation's vast rural areas should be the major markets for finished products. Most of the necessary industrial capital must also come from rural China.

The most pressing problem was the distribution of land to the tillers. So long as the peasant masses remained on the minimum subsistence level and were constantly harrassed by famine and pestilence, no economic progress in China was possible.

In pre-liberation days, Chinese financiers preferred to invest in bonds or urban building and real estate, almost totally disregarding rural industries. Industrialists produced goods without a thought to the development of the potentially vast rural market. They eyed only the immediate profits to be gained by serving the privileged class.

Under the reactionary Kuomintang regime, the urban and rural areas were virtually opposed to each other economically. But after inauguration of the Central People's Government, urban-rural relations changed basically.

Strong Alliance

Workers and peasants are now working hand in hand to build up the nation, striving to increase production for mutual benefit. The peasants help the workers, for example, by increasing the supply of raw materials. If 1936 is taken at 100, the indices of agricultural production for 1951 are: rice, 99.4; wheat, 88.5; soya beans, 63.3; cotton, 133; oil seed, 65.9; tobacco, 130.5; and hemp, 227.1. It is anticipated that 1952 indices will be far higher.

These agricultural products are cited because they formerly constituted China's principal imports, even though the country was preponderantly agricultural. But by 1951, such imports had ceased, and with the exception of rubber, China's farms now produce sufficient foodstuffs and raw materials for her factories.

After land reform, the purchasing power of the peasants, who constitute more than 80 percent of the population, greatly increased. In the Northeast in 1951, for example, it was 53.5 percent greater than in 1950, or 140 percent greater than in 1949.

Furthermore, rural purchasing power has increased faster than urban purchasing power. In the Northeast, urban purchasing power for 1951 was 38.7 percent greater than in 1950, or 96 percent greater than 1949, while rural purchasing power increased by 67.9 and 223 percent respectively. In the Southwest, rural purchasing power was 60 percent greater than in 1950, and even in North Anhwei, which suffered seriously from flood in 1950, the increase was 200 percent.

Peasants Better Off

These figures show that many former poor and landless peasants have become middle peasants with far greater purchasing power. China's agrarian revolution has meant that the emancipated peasants, converting their produce into cash, have become the nation's best customers for industrial products.

In the Northeast, for example, the demand for cotton yarn and cloth for the first five months of 1951 was 70 percent greater than for the corresponding period of 1950, and for general goods 75 percent greater, while the demand for industrial tools and machinery was five times as great.

In East China, the volume of general goods shipped to rural areas during the second quarter of 1951 was 251.66 percent greater than during the first quarter, and during the third quarter 61.45 percent greater than the second quarter, or 467.7 percent greater than during the first quarter. Volume for September 1951 alone was more than three times that of the whole first quarter.

The people are not only demanding more goods, but better quality goods. In Liaohsi province (Northeast), for example, the demand for coarse cotton cloth in the first half of 1951 decreased by two percent. In Jehol province, 80 percent of the cloth sold to the peasants was of fine quality.

Toilet soap, flashlights and bicycles, formerly luxuries beyond the peasants' reach, are now in great demand, and great quantities of sugar, glassware, cloth, shoes, cigarettes, matches, towels and hosiery are sent to rural areas.

As a result, more and more factories and shops are opening and the number of unemployed decreases daily. Established factories are receiving bigger and bigger orders.

China is deficient in capital, but as Chairman Mao said, "Industrial capital must come mainly from the Chinese people's own savings." With the completion of land reform, a portion of the wealth produced by the peasants' labor is transformed into industrial capital through expanding city-village trade and the growing cooperative system. In this way, China becomes independent of foreign capital.

In short, the peasants are helping the workers by producing more food, by supplying the factories with raw materials, by purchasing large quantities of industrial products, and by constituting one of the principal sources of capital accumulation.

Workers Help Peasants

Let us turn to the other side of the picture and see how the workers help the peasants. Displayed at the native products exhibitions were many new farm implements produced by the factories. These will have a far-reaching effect on the development of agriculture. It is said, for example, that if all the peasants of North China should use new ploughs, they could increase their yearly output by 700,000 tons and could save 10,000,000 man-days of work.

The January-August 1951 average output of insecticide in Shanghai was 36 times that of 1950, yet the factories found it difficult to meet the demand.

Another example shows the workers' enthusiastic and self-sacrificing spirit of service to the people: the completion of the engineering parts for the Huai River project by the 12,000 metal workers of Shanghai. This great project benefits more than 55,000,000 peasants and safeguards 40,000,000 *mow* of land from flooding.

The 163 sets of parts for the project were manufactured by the technicians of the East China Industry Department and workers from more than 70 factories. The fabrication of 1,000 tons of steel was completed in 50 days' time, ahead of schedule, which saved 25,700 man-days of work.

Those sent to the Huai River for the installation job worked day and night, rain or shine, and completed this task ahead of schedule, too. Tens of thousands of peasant workers cooperated with the installation crew, and the project was completed before the floods came. This is a shining example of how China's new construction will be carried out, on the firm basis of the worker-peasant alliance.

Although significant progress has been made toward economic reconstruction, industrial and agricultural production has not yet been equalized. The "scissors" differential, the divergence between prices of industrial and agricultural products, still exists.

"Scissors" Difference

This divergence is an inheritance from the past, when China was a semi-feudal, semi-colonial country, whose industry constituted only 5.5 percent of the national economy, whose factories were heavily concentrated in a few coastal cities. Urban-rural trade showed a marked disequilibrium of relative volumes of production and prices.

In the course of new democratic construction thus far, agricultural production has developed more rapidly than industrial. The supply of industrial products is still short of demand. Also, as a result of the year's bumper harvests, large quantities of agricultural products came to the market. Thus the "scissors" differential still exists, and this divergence of agricultural and industrial prices affects the welfare of the peasants.

But, while under the KMT regime the "scissors" differential was deliberately encouraged in order to exploit the peasants to the utmost, in New China every effort is made to narrow the gap in prices.

In August 1950, the government established a reasonable ratio between the prices of cotton and rice, and of cotton yarn and cloth. This gave protection and encouragement to both agriculture and industry.

Also, the Ministry of Trade bought cotton, cereals and other goods from producing regions, as the price index for farm products dropped farther than the manufactured goods price index. In August, the former declined by 5.6 percent, while the latter dropped only 1.8 percent. While the Ministry supported farm prices, it also made every effort to maintain an equilibrium in the flow of manufactured goods and farm products.

Lower Cloth Prices

During the same month, the selling prices of cotton and cloth were lowered, and the price of rice was raised. This was done to protect the interests of farmers and to encourage them to plant cotton, as their income from cotton would be as good or better than from cereals. This step also minimized the difference in prices in relation to other agricultural products and to manufactured goods.

In November 1951, the price of cotton yarn was again reduced by 2.8 percent, cotton cloth by 1.8 percent, in the interests of consumers—principally the peasants.

The output of native products and agricultural by-products in 1950 formed a large part of total agricultural production, ranging from 25 to 40 percent in the various sections of the country; in Inner Mongolia, it was 50 percent.

Urban-rural differences, including the "scissors" price differential, will diminish as China advances toward socialism. For the present, through correct economic policies and the city-village mutual aid system, city and village are already in much closer harmony than ever before. Politically, the worker-peasant alliance has greatly consolidated the people's democratic dictatorship, and on this firm basis the industrialization of the nation will go forward with great speed.

REVIEW SUBSCRIPTION RATES

	Six Months	*One Year*
Shanghai & China Outports (ordinary mail delivery)	¥ 35,000	¥ 68,000

Rates for Abroad (postage included)

		1 Year
UNITED STATES	US$	3.00
AUSTRALIA	A£	1- 0- 0
BURMA	Rs.	10.00
CANADA	C$	3.00
GREAT BRITAIN	£	0-16- 0
HONGKONG	HK$	18.00
INDIA	Rs.	10.00
INDONESIA	Guilder	40.00
MALAYA, SOUTH SEAS	St$	9.00
PAKISTAN	Rs.	7.00
THAILAND	Baht	50.00

STUDENT RATES

	Six Months	*One Year*
Shanghai and China Outports	¥ 32,000	¥ 60,000

Cable Address: "Reviewing" Shanghai - Telephone: 14772

Published at 160 Yenan Road (Eastern), Shanghai (0), China, by China Monthly Review Publishing Company. Printed by Millington Limited, 117 Hongkong Road, Shanghai, China.

Visit to a Korean Tungsten Mine

DURING a recent visit to North Korea, we were impressed by its high level of industrialization. Even tiny villages, which lack most modern facilities, have electricity; the first phase of the electrification of rural areas has been achieved. It is sold cheaply to the public, each lamp costing only the equivalent of a few US cents per month. Everywhere, we saw shops and sawmills powered by humming electric motors.

This is an achievement of the joint efforts of the Korean people. When the Japanese imperialists were driven out, after 35 years of extortion and oppression, they had stripped the Korean people of everything and had left only a legacy of poverty. But in a few years, the Koreans had built up a sound economic structure, reflected in the wide use of electricity and machinery and the stability of the currency.

Late one Sunday morning, we came to a little mining town, hoping to find something to eat. The weather was gloomy, and we were cold and hungry. We discovered what appeared to be a restaurant.

We asked the attendant if we could get food. "No," she replied, "we don't sell food." We were somewhat surprised, and eyeing the rice steaming in the pot, we asked again. She glanced at the pot, then asked, "Only three of you?" and showed us to a table.

Miners' Restaurant

The food was not very appetizing, and when a young worker came in, and was given an extra dish of bean curd, we asked for some other dishes. But we were told that there was nothing left. When we finished, we asked for the reckoning. The young worker politely informed us that the restaurant was for the miners only; but, since we were volunteers, we were welcome, and would not have to pay. We felt quite embarrassed, and pressed money on our hostess. She refused again and again, until the young worker told her to accept it.

We got into conversation with the worker, and found out that he was the chief engineer of the tungsten mine.

He looked very young, and from his plain clothes and simple manners we would never have imagined he could hold such an important job. He told us that before liberation, he was a common laborer like the others, with no prospect of advancing to a higher position—the top jobs were all filled by the Japanese.

Shortly after the Korean People's Democratic Republic was founded, a mining college was opened in Pyongyang. Our friend studied there for two years, after which he was appointed to his present post. His story was a striking example of the opportunities for the workers made possible when state power comes into the people's hands.

We went with him to see the mine, which was tucked away in the hills. The main tunnel was lit by electricity. A track for ore cars ran through the tunnel, which we were told was two miles long. Water dripped from the roof, where icicles had formed. Shafts had been sunk at regular intervals, to reach the tungsten ore; one was 400 feet deep.

Japanese Worked Mine

Tungsten, because of its high melting point of 3500 degrees Centigrade—more than twice that of iron—is indispensable in the manufacture of light bulbs, and also in the production of heavy military equipment.

For these reasons, the Japanese imperialists, once they occupied Korea, spared no efforts to exploit this natural resource of the Korean people. When they opened the mine, at the beginning of their occupation, there was no machinery, and the 200 Korean workers were treated like slaves or animals.

Workers Maltreated

The only concern of the Japanese overlords was to grab as much tungsten as possible, to produce more and more military equipment for their attempted conquest of Asia. They cared nothing for the welfare of the workers. There was no safety or sanitary equipment at the mine, and the workers had to put in 10 hours a day in bad air, deep in the earth, for a miserable pay of a little more than one Japanese dollar a day. Later on, the Japanese installed machinery, not to lighten the burden of the workers, but to step up production to meet their military requirements. Production increased to a yearly average of 120 tons, but the workers were old men at 30.

After VJ-Day, the People's Government of North Korea concerned itself chiefly with peaceful construction, to rehabilitate their country that had been sucked dry by the Japanese. As the government had no aggressive plans, the mine was not operated for the time being, until cadres had been trained and a sound industry had been created. However, the mine resumed operations in 1950 because tungsten was needed in the struggle to resist American aggression.

As the machinery was damaged when the Japanese left, everything had to be done by hand, and drilling was a slow process indeed. At present, drilling machinery is being built which will speed up the work. Yearly production in the initial stage is estimated at 100 tons.

Better Conditions

There are 250 workmen at the mine, plus two engineers and other staff members. The miners are well taken care of by the government, and their pay is good. They have no fear of inflation, because the pay is based upon grain. Workers underground put in six hours a day; above ground, eight.

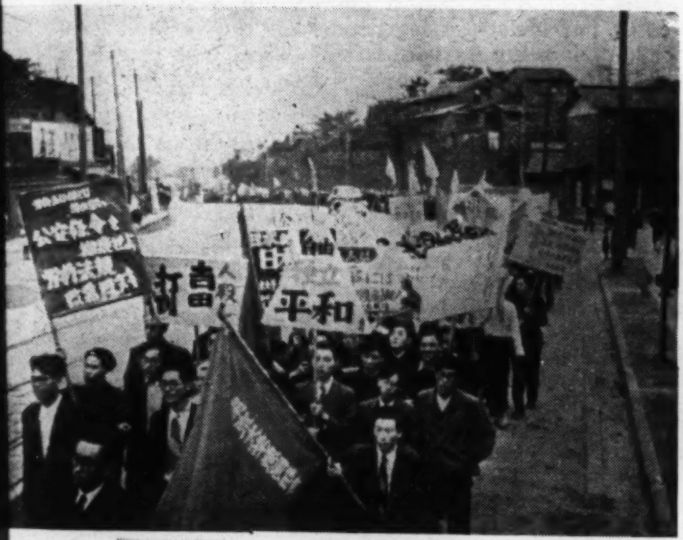
Houses are being built for the miners, and we learned that a new restaurant for them was scheduled to open in two days' time. The chief engineer said apologetically that if we had come a few days later, he could have given us better food. He pointed to the large buildings going up, saying, "They are for the workers."

He expressed his deep friendship for the workmen of China. I said that our working class is now leading national construction; he smiled, and added, proudly, "So are we, the workers of Korea. Before, we were oppressed and looked down upon, but now we are the leading class in our country."

— *H. C. HUANG*

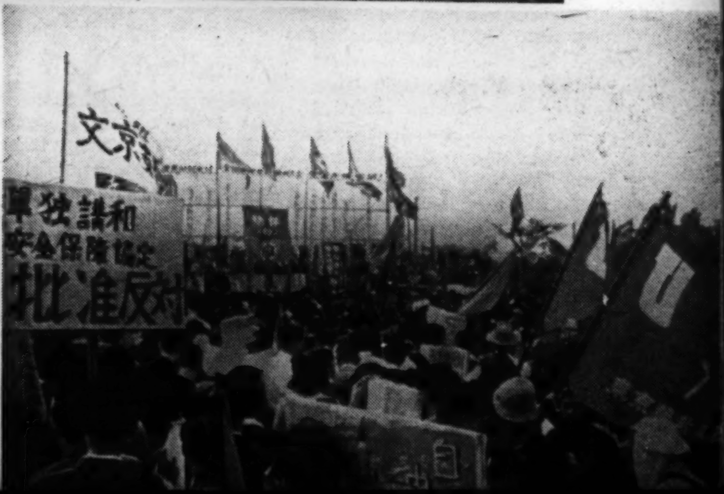
Demonstration in Tokyo

As living conditions deteriorate and as America's puppet Japanese government prepares for war, Japanese people are becoming increasingly restive. Photos below show Japanese workers demonstrating in streets of Tokyo,



Left: Ten thousand Japanese railway, coal mine, electrical, educational and other workers denounce Yoshida government policies at a mass meeting on October 20, 1951.

ight:
emonstra-
on
llowing
ass
eeting.
lacards
rry
ogans
ch as
For Free-
m, Inde-
ndence
d Peace"
d "Down
th the
tchering
shida
vern-
nt."


文京
単独講和
安全保障協定
批准反対

The Minority People of Kweichow (II)

Fei Hsiao-tung

This is the second and concluding instalment of Professor Fei Hsiao-tung's report on the various minority peoples living in mountainous Kweichow province. The first instalment appeared in last month's *Review*—*Editor*.

DURING our stay in Kweichow province we visited some Chung districts, although not the main ones. We were enthusiastically welcomed in the Mien Tan Shan area, where the warlords' troops in the past had reckoned it a great victory to force an entrance. More than 10,000 persons gathered for a mass meeting and the singing and dancing lasted for several days.

Unlike the Miaos, the Chungs lived in a stable area and irrigated their farmlands. About 1,600,000 are living in southwestern Kweichow. They faced Han feudal encroachment later than did the Miaos.

Under relatively peaceful conditions, the Chungs kept the greater part of their lands and developed feudalism. There are Chung landlords and contract rental of lands. In one area we found the landlords numbering from 13 to 27 percent of the population, owning 65-70 percent of the total land.

Obviously, class differentation among the Chungs is greater than among the Miaos, whose landholding class exploited their own nationals very lightly. Generally, the Chung landlord took 60 percent of the harvest and used other methods of exploitation, such as the extortion of gifts and free labor.

The Chung landlord class was a factor in promoting national division and civil conflict. They did not effectively resist Han pressure, for to do so they would have had to mobilize the farmers they were exploiting, thus endangering their own rule. They therefore compromised and acted as bailiffs for the Hans.

Landlords' Rule

The Hans used these landlords to control and exploit the Chungs indirectly, thus finding it easier to control the Chungs than the Miaos, who always resisted. But the Han rulers could not completely trust their tools, the Chung landlords. Therefore, the Hans set one group of Chung landlords against the other to divide and rule.

Chung landlords depended upon feudal Hans to maintain their spoils because their power came from outside. If a landlord did not please the feudal Han regime he would lose his position and possibly his property. Under Kuomintang rule, many upper-class Chungs participated in the reactionary regime, sent delegates to the bogus representatives' meeting and last year took an active part in the armed rebellion.

The Chung masses were mobilized to clear up the bandits and now Chung society has been fundamentally changed. Civil strife was one of the Chung's most serious and pervasive problems; we found cliques not only among the upper classes but also among the farmers and even the children. Han feudal rule used certain groups as its tools, protecting these and oppressing the others.

For instance, the Kuomintang would order the Chung *Hsiang* or *Pao* chief to conscript men and raise money. The people would make gifts to these officials in order to avoid conscription or heavier exactions. The officials would then turn to those who had made no gifts. These in turn would seek another powerful person and support him. Often, one group or another would bribe the KMT to change the officials. Thus the people were divided into hostile camps.

The mass of the people suffered additionally from family clique conflicts, and all these dissentions served to increase the power of the feudal rulers.

After factor making for disunity was the feudal marriage system, which conflicted with the customary free choice in marriage. This caused disputes and family separations. At present, marriages are decided by the parents through a go-between before the children mature.

After marriage, the bride does not live with the bridegroom, but at home. This is known as "sitting at home." After a certain time the bridegroom's family ask others to try to hang a "shell" on the bride's head, unknown to her. If this is done, she goes to her husband's family. But the bride tries to avoid the "shell," and in most cases some degree of force is used. Some brides even commit suicide.

The brides resist because the Chung custom of "Kan Piao" is still preserved. This is similar to the Miao "Yao Ma Long." The young boys and girls (including those engaged or "sitting at home") gather and seek mates. Having found them, they agree to an engagement through a third person. The couple then retire to the hillside to sing love songs to each other.

The "Kan Piao" conflicts with the feudal marriage system and the older men don't want the young women to go. However, the young people cling to the custom, the girls making every effort to delay the "sitting at home" and the boys trying to manage an elopement.

In one district more than one out of every 10 marriages is an elopement. Of course, these cause disputes; one we heard of involved five villages. At present, most Chungs think that the marriage system should be reformed.

Chung unwillingness to surrender to Han oppression left them some land and superficial political power, but under Han "divide and rule" tactics, the masses suffered heavy exploitation and their lives were as painful as those of the other fraternal nationalities.

* * *

The I Nationality

THE main group of Is in the Liang Shan district, now numbering 1,500,000, was never conquered by the feudal Han rulers, who nevertheless drove a corridor through the area, cutting the main I region into two parts. In Kweichow there are only about 100,000 Is, but their past position was very important.

The Han emperors instituted the "T'u Ssu" system, using hereditary officials, either original Is or Han conquerors, to rule over the Is. The "T'u Ssu" had to send tribute to the emperor but the emperor paid no heed to social conditions among the minorities.

The "T'u Ssu" system controlled the minorities politically, exploited them economically and supported the original ruling class. This system was one reason for the delayed social development of the national minorities.

This was the first stage of exploitation and oppression of the minorities. The feudal rulers still recognized their original political regime and controlled them indirectly. However, when the emperors had enough forces in the border regions, the system was changed to "Liu Kwan," or removable officials.

At the end of the Ming Dynasty (1644 A.D.) the positions of the three "T'u Ssu" in Kweichow were cancelled by the emperor. Two were later reinstated by the Ch'ing government, but without real power.

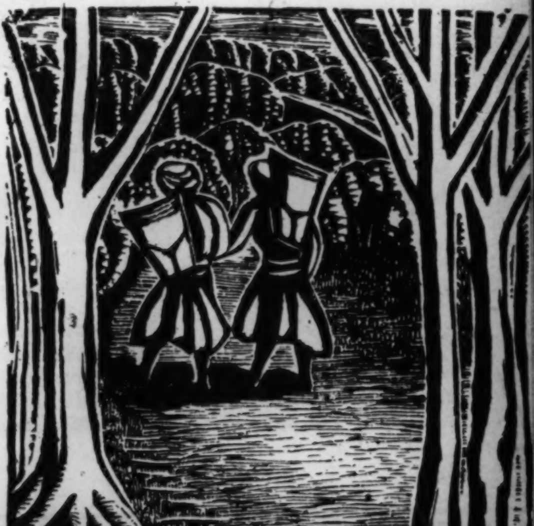
Later, during Emperor K'ang Hsi's reign (1662-1723) under the pretext of eradicating the hereditary system, the "T'u Ssu" were finally cancelled and "Liu Kwan" were appointed. This broke up the Is political organization and changed their social economy, a process that continued all these years, right up to liberation.

In "T'u Ssu" times, the Black Is were the ruling class, owning all the land. Under them were the White Is and other nationals. The Black and White Is were not allowed to intermarry. After the "T'u Ssu" were cancelled, their land was given to their subordinates, the "T'u Mu,'" (headmen) most of whom were also Black Is. A big "T'u Mu" was like an emperor with armed forces and his own band of trusted White Is who lived around his yamen. After liberation, most of the "T'u Mu" became bandits, but they have since been defeated or have run away.

Tenant Relations

We sent a small group to investigate a typical village that belonged to the descendants of the "T'u Mu," and they found many different land relationships. There the land was tilled by the "tenant peasants" who belonged to the officials. Under the hereditary system, their descendants also belonged to the officials. Anything could be demanded of them. The rental was low—10 to 20 percent of the harvest—because the peasants were exploited in many additional ways, such as giving gifts of chickens, pigs or sheep to the master, feeding his domestic animals and doing free work. Insubordination was punished by beating, even to death.

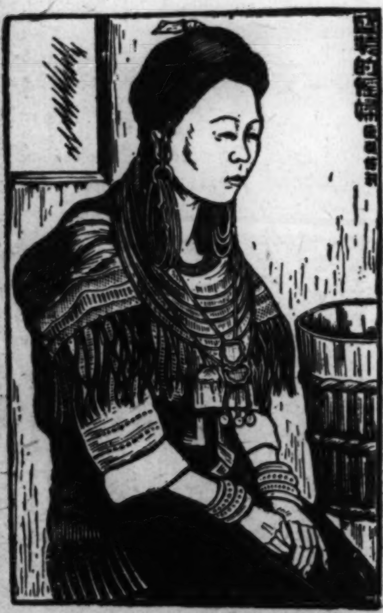
The relationship between the official and peasant was thus one of ruler and ruled. The peasant did not actually "rent" his land from the official; the latter only used the land to bind the tenants to assure his supply of



Yi People

labor. The tenants were not slaves—they could not be bought or sold—but they were bound to the land.

In another district, the Black I landlords (not officials) also preserve this kind of land system. The landlord does part of the work and the chief laborer is a "helper," a White I or other national. The helper's family lives in the landlord's home and eats with the landlord's family. The helper is given a piece of land called a "private share," the crops belonging entirely to the helper. Sometimes clothing is given to the helper.



Yao woman in formal dress
—*T'ang Ying-wei*

In some landlords' homes helpers and their descendants have worked for several generations. Some White Is told us a story about a Black I's helper who ran away. The Black I's family made the helper's father-in-law pay a fine of millet and 300 dollars. We asked if a helper could resign and were told, "Only if his whole family runs far away, otherwise they would be beaten to death."

Thus the "helper" and the "tenant peasant" are similar in that they cannot choose their landlord, who can beat and even kill them, but cannot trade them as goods. They have a few agricultural implements and run a small piece of land, but they are not independent economically. They receive part of their food and clothes from the landlord.

Slave System

While the Is in Kweichow developed an early feudalism, the Is in Liang Shan were never conquered by a feudal ruler, but lived behind a blockade, cut off from the effects of Han feudal oppression. In these mountains the slave labor system still exists.

The Liang Shan Is live in a semi-slave, semi-feudal society. The Black Is are the ruling, the White Is the ruled class and are divided into Watzu and non-Watzu. The Watzu are further divided into Outside Watzu and Home Watzu, the latter being completely enslaved. The Black Is, owning the land, occupy themselves with political and military affairs, while the White Is are the laborers.

Since many different nationals live here in close contact, there have been many conflicts. Captives taken by the Black I were made Watzu, forced to live in their master's home and work under his supervision (Home Watzu). Some, after years of loyal service, would be permitted to marry and live outside, the master giving them a small piece of land to till. They thus became Outside Watzu. A few managed to buy their freedom and become "ordinary people," non-Watzu, or simply White Is.

Thus, the Home Watzu's body is owned by his master. He does the house and field work, his produce is appropriated by his master, who in turn supports him. It is complete slavery. The Outside Watzu is better off. He has land, animals and tools from his master and can have a family. He has entered an early feudal state but has not left slavery. He can be sold by his master or be beaten to death. His children can be sold.

The Outside Watzu is in a transitional state from slavery to feudalism; his economic position is a step higher than the Home Watzu's and he is more active in production. Therefore, the Black Is find it a good method of exploitation.

Price of Freedom

The next step to advancement is to non-Watzu White I. This costs the very high price of 300 ounces of silver, which must be saved through several generations. The ordinary White I (non-Watzu) has bodily freedom, lighter labor and rent, can own land and buy a Watzu. A Black I who kills a non-Watzu White I must pay compensation. The non-Watzu-landlord production relations are feudal.

In those Liang Shan areas near Han districts it is easy to kidnap Watzus. Here, feudal relationships are only one-fourth the extent of slave relationships. But in the center of the Liang Shan area there are fewer Watzus; here fewer national conflicts occurred which reduced the supply of Watzus, indicating a gradual disappearance of the slave system.

Coming from east Kweichow to the Ya Chih River, one clearly sees the gradual decline of the power and influence of the Is, from "T'u Mu" through Black I landlords to both Black and White I tenant farmers working

for Han landlords.

Early feudalism failed chiefly because the land entered the market. Custom prohibited the "official" from selling his land, but when the "Liu Kwan" replaced the "T'u Ssu," Han officials began to acquire the Is' lands. The "Lu Property" case was typical.

In Shuihsi 20 years ago the biggest landlord was Lu Yashan, a local "T'u Mu." The warlord ruling Kweichow, Chow Hsi-cheng, wanted Lu's property so he encouraged the local Han landlords to foment trouble with Lu and then arrested both father and son.

Lu brought a large quantity of silver to Kweichow for ransom, but committed suicide in jail and his land was confiscated by Chow Hsi-cheng, who sold it to Han landlords at a third of its value. He collected 400,000 silver dollars from the sale of Lu's land in one *hsien.*

Corrupt "T'u Mu"

Another reason why the "T'u Mu" sold their land was their own corruption and lives of luxury. They could exploit their slaves only to a certain level, and as their expenses increased they were forced to sell. Under Han influence, rents in some districts began to be collected in kind, rather than in free labor. In some areas rents were collected in both labor and kind.

Although rent in kind meant heavier exploitation, the peasants preferred it because they were left free to run their own land and could carry on home manufacture. The officials liked it because rents were higher and, freed from the necessity of daily supervision, they could live in the towns as absentee landlords. Nowhere was rent paid in currency.

With such primitive modes of production, the people's lives are very poor. The Pichieh district is the poorest in Kweichow. We were there in December. It was very cold but cotton was short and we saw many naked boys in the streets. The main food was taro and not one of the seven representatives from Waining who came to a meeting had enough food to last through the year.

Many Is and other nationals died in the conflicts carried out among the upper classes of various nationalities. The Is in Shuihsi are the nearest to extinction. If the people had not overthrown the reactionary KMT rule and cleared away the bandits after liberation, the Is of Kweichow would be further on the way to extinction. Now, rents in free labor and the exaction of sums of money have been almost abolished, while the bandit "T'u Mu" have been cleared out and the other "T'u Mu" have begun to lower their rents.

* * *

Lesser Minorities

IN addition to the three main national minorities, Miao, Chung and I, whose numbers are considerable, and others like the Shui (200,000 people), Tung (200,000) and Hui (100,000), there are still more than 20 groups in Kweichow under different names, totaling roughly 100,000 people. These people are scattered over different areas in groups of a few thousand to 10,000 or 20,000.

Before the Miaos and Chungs moved into these areas there were already people living in mountainous Kweichow. The society of these people probably was more primitive than that of the incoming nationalities.

When the Hans expanded their influence from central China southward, the Miaos and Chungs of the plains were forced into the mountains and clashed with the original people living there. One pushed another and he pushed the next. Whoever was strongest stood firm, the other moving further into the mountains. Thus, on one hand the different nationalities fused, and on the other hand they were diffused.

After a long period of separation they developed their own special characteristics, the language was altered and their names were changed so that later they did not recognize each other. Thus many different nationalities fused together to become one group, and later this group separated during conflict and mixed with other groups. Through such a process the national conditions became more and more confused.

They can be divided into two groups: 1) The original native people of Kweichow who, after the coming of other stronger nationalities like the Miao, Chung or Han, were forced to divide into many small groups and were thus scattered. 2) The mixed people of different nationalities (including the Han nationality) who have been given up by their mother nationalities.

With such small numbers and living among other nationals, they could be bullied and cheated by anyone. Some of these people lived high in the mountains and worked very hard. They dared not come down so they

lived apart and very primitively. Their language also was not uniform because they were scattered over many different areas and had no contact with each other. Those who mixed with other nationals and whose economy depended entirely upon other nationals forgot how to speak their own language and only a few very old people still remember their original tongue.

We visited one of these groups, the Kêtous, of Huangping, who have long suffered oppression from the Miaos, living on the most primitive level as tenant farmers or coolies. Numbering about 5,000 persons, the Kêtous live in 25 villages surrounded by Miaos.

They still keep the clan system, ruled by the head of the clan. They are feudal, have private property and also rent land from others. Every village has its clan chieftain, under whom are two vice-heads and the heads of each family. The clan organization is based on blood relationship, the chieftains managing all domestic matters, including inheritance, marriage and sacrifice.

Marriage Disputes

Their marriage system differs from that of the Miaos. Parents decide their children's engagements when the latter are only a few months or years old, or even before birth. This is called "Pei Tai Ch'in." The boys are married at 20 and the girls at 16. They also have a custom similar to the Miao's "Yao Ma Long," but this is probably a Miao influence. The Kêtou's religion is ancestor worship, which supports the parents' power.

As the Kêtous speak almost the same language as the Miaos, it was formerly thought they were of Miao stock. But such small groups are greatly affected by a surrounding stronger culture, so here language alone is not enough to determine nationality. Other authorities have said that they are descendants of the Liaos. The Kêtous themselves firmly deny any relationship to the Miaos. At present, this puzzle cannot be answered.

Another group, widely spread through Yunnan, Kwangsi, Kweichow and west Hunan is the Kêlaos, clearly of very old stock. The Miaos and Chungs admit that the Kêlaos are older than they. The Kêlaos live in even poorer conditions that the Kêtous; they have lost their special national characteristics and oppression has been killing them off rapidly.

Some reliable sources say that the Liaos are the ancestors of the Kêlao. The Liaos were important in the Southwest in the past. Believed to have arisen along the Szechuen-Shensi border, they moved southward in the 5th century B.C., arriving in Kweichow and Kwangsi in the Han Dynasty. T'ang Dynasty records show them in Yunnan, and in the Sung Dynasty there were traces of the Liaos from the Southwest to the seacoast. After the Yuan Dynasty there are fewer records. Probably the Liaos were dying out then.

At present the Kêlaos in Kweichow number only a few thousand, most of whom have been absorbed by other nationalities.

* * *

THE people of these small groups must be taken care of and given assistance, otherwise they will die off completely. All the nationalities should unite to assist the people of the early nationalities whose population is very small and who have suffered greatly.

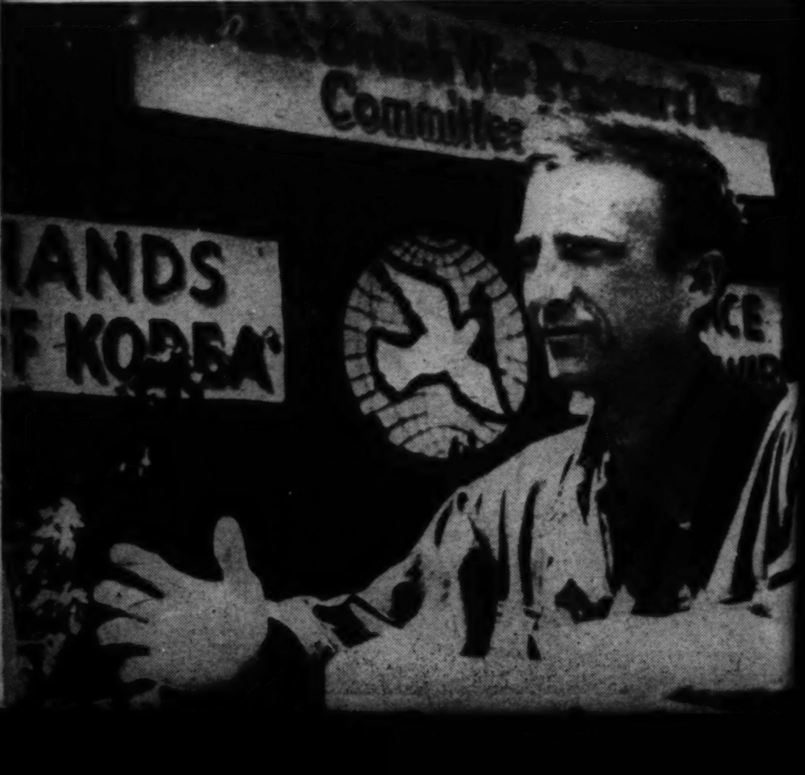
POW's in North Korea

Pictures on these pages show various aspects of life in the POW camps for "UN" war prisoners in Korea. Photos such as these are an effective answer to General Ridgway's already discredited charge of "atrocities" against POW's.

Below: Major Paul V. Liles (advisor to 6th Division of the South Korean Army) who is president of the US-British War Prisoners' Peace Organization, delivers a report at a general meeting.

Upper left: Ronald A. Cocks (8th Hussars, 29th Brigade of the British Army), vice-president of the Organization.

Lower left: Plenary meeting of the Central Committee. Speaker is John P. Porter (M/Sgt. in US Army), a member of the Central Committee.



Committee No. 12
HANDS
F KOREA
FOR PEACE

U.S-BRITISH WAR PRISONERS
PEACE ORGANIZATIONS

Above: An American POW getting a medical check-up in a POW camp in North Korea.

Below: Reading takes up a big portion of the POW's time. Books, magazines and newspapers are supplied regularly to all the camps.

HAIL THE WORLD
PEACE CONGRESS

Above: A group of POW's playing chess and reading while catching a little of the morning sun.

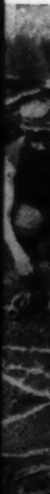
Below: A corner of the library in one of the POW camp.

t:
Fili-
POW
iving
par-
and
ey as
are
sed
camp
sent
to
rican
. From
to

en,
t,
ranto
Dumo.

cotto
Chi

work
at a



t:
Fili-
POW's
ving
par-
and
y as
are
sed
camp
sent
to
rican
. From
to

en,
t,
ranto
Dumo.

Top left: As cold Korean winter approached, POW's were issued cotton padded uniforms, caps and gloves like those worn by the Chinese Volunteers.

Bottom left: Convalescent POW's and Chinese volunteer medical workers sit around a portable phonograph and a pile of apples at an evening gathering in a POW camp hospital.

Left: POW's working on flower garden bordering their living quarters. These men have incorporated a peace motif in their plot.

Thanksgiving in a POW Camp

"WE are treated as friends, not as enemies," is a common expression of American prisoners of war in Korea. While the American military command manufactures "atrocity" stories, the POW's themselves—many prisoners for more than a year—have been attesting to their good treatment in hundreds and thousands of letters home, radio broadcasts and joint statements issued to the press.

Typical of such reports is the following description of the Thanksgiving Day observance in one POW camp, written by Corporal James A. Kippke (RA 13272621), and carried by the *Hsinhua* news agency on December 16:

"Thanksgiving to me has always been a day to be thankful for things that we had. Many may ask, 'What is there for you to be thankful for now, a POW, 7,000 miles from home?'

"There is much to be thankful for. I am thankful to the Chinese volunteers that I am still alive and in good health. I also am thankful that they have given me a chance to learn the truth about things that have been held back from me in the past.. . . Let me tell you some of the reasons why I am thankful for this celebration.

"Our cooks, who consist of five Americans, one British, one Filipino and two Chinese, cooked us a very good meal on Thanksgiving. It consisted of chicken, pork, buns, sugar peanuts, salad, soup and very tasty wine. The cooks took great pains to make it one of the best meals we ever had, and it was.

"We were divided into groups of eight men. For eight men there was a whole chicken, a bottle of wine, a big pan of soup, a bowl of salad, sugar peanuts and pork, and as many buns as we could eat.

"This has been the first Thanksgiving celebration for many of the British soldiers. After they finished eating, I asked James Dabbs, 'Well, what do you think of Thanksgiving?' He replied with a smile, 'Too bad it doesn't come every day.'

"These British have much to be grateful for. They are grateful to the Chinese volunteers for celebrating their first Thanksgiving. Back in England, they don't have so much meat in one meal, for in England meat is rationed.

"I, too, have much to be thankful for. For my last Thanksgiving was spent on the front lines. That is why as I was enjoying this Thanksgiving.

I thought of the many who were still on the front lines and could not celebrate Thanksgiving. I thought of the many who were dying and lying in foxholes on the front lines. And for what? They do not know, just as I did not know a year ago.

“We had freedom to go where we pleased. The town outside of the camp was open to us. A good old American game of football was played. It was very exciting, although both sides failed to score. A game of soccer was played by the British. A movie was shown, and afterwards recordings of classical music were played.

“‘Church services were held for both Catholics and Protestants. I being a Protestant attended the Protestant services. At the service everyone prayed and thanked God. Sergeant Richie Artesni gave the Catholic services, and Sergeant Davis the Protestant services. A few hymns were sung. Everyone was sincere and all these things made us feel at home here.

* * *

“ON Thanksgiving night a party, prepared in advance by some of the men from the company, was held. Leonard Leak, one of the British members of our company, prepared the entertainment. The party was held in town so that there would be room enough for everyone. Here at the company there is no place big enough for all of us to gather at one time for a party.

“At the party we got packs of cigarettes, pears, peanuts, apples and tea. There were many Chinese volunteers as guests and there was a variety of entertainment such as games, jokes, dances, songs as well as some playing of a Chinese and American violin.

“There were many songs sung —Spanish, American and Chinese. Many of the Chinese volunteers participated. Even our company commander sang a song for us. Some of the Chinese volunteers sang a part of an opera, ‘The White-Haired Girl.’

“Everyone at the party was cheerful and friendly. Here it was not POW and guard; here it was all friends, all were happy and gay. Here troubles were forgotten, everyone was there for a good time and a good time was had by all. The party lasted about five hours and if our attention was not called to the time, it probably would have lasted five more.

“After the party one could hear many remarks. Remarks such as Morrison from Burlington, Iowa made when he said, ‘Best Thanksgiving I ever had.’ Copeland remarked, ‘This is better than the Thanksgiving I had at home.’ Chapman said, ‘That was a damn good party.’ Schnur, who is from San Francisco, said, ‘Who would think that we're POW's, being treated like this? Folks back home would never believe it.’ Another

POW from Pennsylvania remarked, 'If Christmas is half as good as this I'll be happy.'

* * *

"I HAVE wondered where most of us would have spent this Thanksgiving had we not been liberated by the Chinese volunteers. In a foxhole shivering from cold, or would I have been dead? I have been and always will be grateful to the Chinese volunteers for my liberation and celebration of this Thanksgiving.

"The celebration came as surprise to most of us. It was the Chinese volunteers who suggested the celebration. They were the ones who planned the big meal that we had and the party. No one ever thought that Thanksgiving would be celebrated, for this day only meant something to American POW's. The Chinese do not celebrate it, the British do not celebrate it, yet it was celebrated by all this year. All this was done for us because they knew that this day meant a great deal to most of us.

"This Thanksgiving is one I shall never forget as long as I live, for being a POW I never expected this Thanksgiving to be as wonderful as it was. There are many more who feel the same as I do. One of the things it has taught me is more respect for the Chinese volunteers. Respect for their friendship and unselfishness. Respect that shall never die.

"Not only have they given us a wonderful celebration this Thanksgiving but they have helped us to plan a celebration for Christmas which will be even better. This is hard to imagine for we all had such a wonderful time on Thanksgiving. Can this be people who are supposed to be our enemies? An enemy would not treat us like this.

"They are our friends and shall remain so as long as we are in the class of the common people."

Left: POW's in a camp in North Korea staging a play, "Learn the Truth," written by fellow prisoners.

Change in POW's Outlook

WHEN the American and British prisoners first arrived at our camp they were in not too bad spirits, considering the fact that they had just been defeated in battle. Their relief at being given good treatment, at discovering that all the tales of Korean and Chinese atrocities against prisoners of war fed them by their commanders were false, was quite evident.

However, as full realization that they were prisoners of war and in all probability would have to sit the war out in internment sunk in, many tended to become moody and morose. Their conversation and thoughts turned more and more to home, speculation as to when they could go home, what they would do first when they got home.

Such thoughts became almost an obsession with some. In fact, we had one or two mental cases in our hospital in which the patients would simply repeat the word "home" endless numbers of times, or, as did one such case, insist that the war was over and that we should send him home.

Food Fixations

Some developed fixations in regard to food. Whenever we had a new dish which was particularly tasty, such as mooncakes or steamed bread, they would pull out their notebooks and demand the recipe. Others kept lists of all the delicacies which they could remember having eaten in the past, with the intention of sending them home ahead of their arrival so their families could prepare a feast to suit them.

Unhealthy Attitude

One medical captain showed me his list which consisted of 13 separate items—all cookies, cakes, fudges and such.

Of course such a state of mind is very unhealthy. "Home," instead of being a comfort and solace to them in their period of captivity, had become a mental burden to them. In a way, this was a revolt against the reality of their life. So long as they spent their time in constant dreaming of home, they became more and more of a problem. Many thus obsessed, despite their constant talk about food, actually lost their appetites.

We obviously had a problem on our hands which required a quick and effective solution. This first real improvement in camp morale—not only for the day-dreamers but for the whole POW group—came early in the summer when they were issued new uniforms from head to foot —caps, jackets, pants, shoes, bedding, towels, and so on.

The change was remarkable. They no longer looked like the rag-taggle end of a demoralized army half in and half out of uniform. In fact, they looked very much like our own working cadres. There was no more scratching among them since they were deloused at the same time.

Our next move in the campaign to restore their self-respect was to provide suitable facilities and opportunities for recreation and amusement. Musical instruments, books, magazines, newspapers and sporting equipment were bought for them. These things brought an immediate improvement.

They have volleyball, basketball and soccer football matches regularly, usually between teams made up of themselves, but sometimes against teams made up of our cadres. In the afternoons and on Sundays shouts and yells echo up and down the entire street.

Whenever our cultural or cinema troupes come around, we always invite the POW's.

These activities, plus lots of reading, discussions among themselves and with our cadres on various topics, acted like a tonic. Even those most inclined toward day-dreaming perked up considerably and showed fewer and fewer signs of being obsessed with thoughts of home.

Think of Home

However, "home," so much a part of us since we were born, is not something to be forgotten. In the evening some of the POW's play "Home, Sweet Home," usually with one of the harmonicas we got for them, and the soldiers cluster all around, swaying in unison and humming an accompaniment.

←

Left: Basketball game at one of the POW camps in Korea.

★

→

Right: POW's in one of the prisoner-of-war camps in Korea celebrating the organization of their Peace Committee.

The change in the general attitude of the prisoners is shown quite sharply when the time comes to write letters home. This is their strongest moment. One GI, who showed me his letter, started right off: "Don't elect Truman, Dad." Another cautioned his wife, "Be careful with your vote, darling."

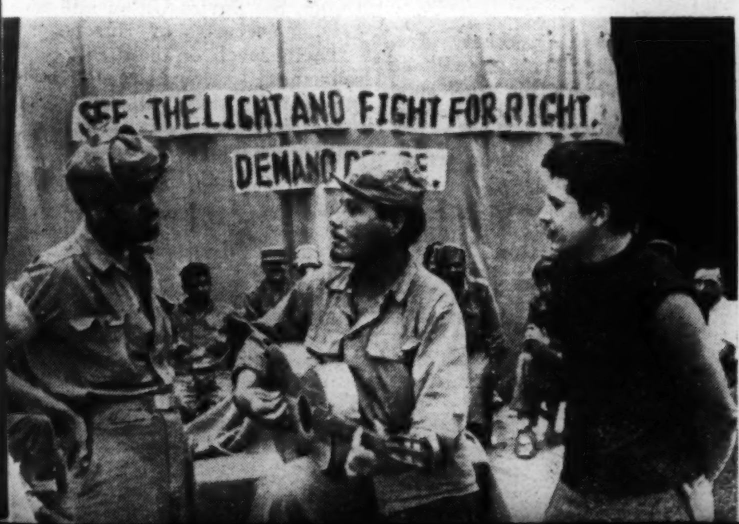
I asked a few what they were going to do when they got home. "Will you stay in the army," I asked. One cut the air angrily with his hand and retorted, "I was finished with the army long ago." Another, a draftee, declared, "If I should ever receive another one of those letters from the President, I'll damn well tear it up and tell them to go ahead and put me in jail."

One theme which runs through all the letters which the GI's have shown me is "peace and home." They now realize that these two things go together. They need peace in order to get home and will continue to need it if they are to stay home once they have got there.

Letters Home

Kobashi, writing to his wife, Mrs. Louise Kobashi, said, ". . . I am feeling fine, am putting on weight and getting plenty of wholesome food—pork, beef, rice, bread, potatoes, sugar. Tobacco is not scarce, either. . . The only thing you can really do is keep your spirits up, tell the news to everyone that we want peace and not war. I'm on my way home if this will come about, Louise. The Chinese are very good and lenient with us. We don't have to work and we get recreation with plenty of equipment. . . "

Pegler, to his wife, Mrs. J. Pegler, ". . . and just hoping and praying that this war will soon be over, my lover. . . The CPV's are looking after us very


SEE THE LIGHT AND FIGHT FOR RIGHT.
DEMAND

well, my love, and do all they can for us in every respect possible and are just as keen for this war to end as we are and I only hope the peace talks come to some good. . . I hope everyone at home is voting for peace."

Bill Holberton to Mrs. Juanita Holberton, ". . . I know it won't be long before we have peace. Anyway, Juanita, whatever happens, support any peace action or movement that comes your way. I'm sure everyone at home feels the same way.

"You need not worry about my health or well-being, Nita! The Chinese treat us very, very well. We get pork, beef, potatoes, greens and most of our normal home diet. Our clothing is good and warm and the Chinese themselves are more like friends than captors."

John Henry wrote to his father, Joseph Nelson, ". . . I hope that you are doing your part along with the other people at home to bring this war to an end."

Charlie, to his mother, Mrs. C. O. Brooks, ". . . I will be home as soon as this stuff ends over here. Everybody is hoping that General Ridgway will hurry up and get this peace treaty signed."

While life in a prisoner-of-war camp perforce leaves much to be desired, the vast majority of the American, British and other "UN" POW's have adjusted themselves quite well and are putting their time to good use. As mentioned before, they keep up their spirits through a vigorous athletic program which they have themselves organized. Many are also settling down to a serious study of current affairs, rapidly consuming all the books, newspapers and magazines which we have been able to supply them.

Discussion Sessions

They follow the general development of world affairs, as well as the Korean armistice talks, closely and hold lengthy discussions and debates among themselves. They frequently invite our working cadres to attend their discussions and ask them many questions about China, the Soviet Union and the new democracies of Europe.

Their level of political consciousness is rising steadily and undoubtedly they will constitute a real force for peace when they return to their homes.

— *LEE YUNG-YUAN*

INTERNATIONAL NOTES

US Delays Armistice

WHILE Ridgway continued to refuse repeated offers and compromises for an armistice proposed by the Koreans and the Chinese volunteers even his own troops could see who wanted peace and who didn't.

A worried dispatch from the *New York Times* correspondent in Korea on November 11 revealed that "recent developments in the negotiations at Panmunjon for an armistice in the Korean war have convinced some troops on the fighting front that their own commanders, for reasons unknown to the troops, are throwing up blocks against an agreement."

The same correspondent stated that the "Communist negotiators" have been "recast" in the "role of peace-seekers." Describing visits to three major US units and two smaller outfits the *Times* man reported "the same question usually came up: 'Why don't we want a cease-fire now?' . . . an apparently increasing number of them (troops) see the situation right now is that the Communists have made important concessions, while the United Nations Command, as they view it, continues to make more and more demands . . . In most of the gatherings observed, the United Nations truce team has created the impression that it switches its stand whenever the Communists indicate they might go along with it."

Bemoaning "United Nations" inconsistent conduct at the cease-fire meetings, the same correspondent points out that this plus "a considerable sprinkling of revelations from the Communist side—disclosures that subsequently have been confirmed by United Nations spokesmen—have helped to cause the confusion and doubts among the Allied troops and helped to develop a reluctant respect for the enemy's conduct at the cease-fire talks."

* * *

ALTHOUGH the *New York Times* was not saying so, one of the chief causes for official American maneuvering in Korea could be found in its own columns—on the financial page.

On November 23, a headline read: "Korea Truce Plan Hits Grain Prices."

On November 24, the *Times* reported: "The improved prospects for a truce in Korea brought generally lower prices in commodity future markets here. . . ."

On November 25, the *Associated Press* carried a story stating "Negotiations for a cease-fire in Korea dominated the stock market this past week as prices slid lower . . . Brokers insisted that an actual agreement on a Korean cease-fire would be likely to unsettle the stock market . . . for psychological reasons like a fear in Wall Street that the nation's economy might be jolted by a change of peace in the defense program."

* * *

THE guerilla movement in South Korea continues to spread. A report in the North Korean paper *Nodong Sinmun* from its correspondent in guerilla territory revealed that more than 170,000 guerillas had taken part in 1,200 battles during September and October alone.

The guerillas have captured not only rifles but also light and heavy machine-guns, mortars, guns of various calibre and motor vehicles. This has enabled them to conduct mobile operations even in the daytime, the report stated.

It was also reported that the population of South Korea "renders all-out aid to the guerillas, replenishes the guerilla detachments and supplies them with food, clothing [etc.]"

US STALLS ON POW LIST

JUST how the Americans have deliberately stalled in the Korean armistice negotiations was once again clearly brought out in the issue they raised over the exchange of prisoner of war lists.

Since November 27 the Americans repeatedly stated they could not continue discussions without an exchange of POW data, and declared that they had full data on Korean and Chinese prisoners ready.

On December 18, the Koreans and Chinese handed over a list of all prisoners held by them and received a list from the Americans. The list given to the Americans contained the names of South Korean, American, British, Turkish, Philipine, French, Australian, South African, Canadian, Greek and Dutch prisoners. Also included were three Japanese POW's. The Koreans and Chinese gave full details such as name, army serial number, unit, rank and POW camp. The names of the POW's were given in their own language.

The data handed over by the Americans contained only the English transliterations of "so-called POW's and serial numbers made up by the Americans themselves," according to a Hsinhua correspondent in Kaesong. The news agency's same correspondent pointed out that this kind of information was almost entirely valueless because identification is hardly possible on the basis of English transliteration of Korean and Chinese names alone.

By December 19 the American delegates to the talks stated that name lists of their prisoners in the Korean and Chinese languages would be handed over by December 25, and that much more time would be needed to give the Koreans and Chinese the ranks and units of the POW's in their hands.

Alarm Over Malaya

GROWING alarm over the increasing momentum of the Malayan people's liberation struggle has been shown by both British officialdom and the press. Churchill's Colonial Secretary Oliver Lyttelton's late November trip to Malaya was the signal for a series of statements which reflected the dark pessimism felt over the Malayan situation.

Lyttelton's visit came at the time of the abandonment of the much publicized Briggs Plan, which was inaugurated in the summer of 1950 and guaranteed to do away with "Communist bandits" in Malaya. Nineteen months later General Briggs has been retired and succeeded by General Robert Lockhart as Director of Operations.

Commented the Singapore *Straits Times* in an editoral, "We are worse off than when we began." *UP* reporting from Singapore on November 22 said that "although it has never been officially admitted it is clear that the Briggs Plan has not achieved the results for which it was launched."

The *Times* of London, always close to the Foreign Office, reflected growing official concern over Malaya. The *Times* wants the military in Malaya to have more power. Editorially it stated: "A series of spectacular outrages has begun to threaten the basic economy of Malaya at a time when its dollar earning power is vitally important to the entire area . . . The time has come when the soldiers must have the final word so that the civil authorities act 'in aid of the military' and no longer the other way 'round."

The Malaya correspondent of the *Financial Times* reported that whole districts where British rubber plantations are located are now under the control of the Malayan People's Liberation Army, which receives material assistance from the population and from the plantation workers in particular.

* * *

THE gloomy prospect before the British in Malaya has resulted in an outcry for more troops for the colony. Just before Lyttelton arrived on his Malaya trip, the *Singapore Times*, after the "blackest of black weeks" in fighting "Red guerillas," editorially called for the transfer of British Commonwealth troops from Korea to Malaya. The paper said that the 25,000 British, Canadian, Australian and New Zealand troops now on the battlefront north of Seoul were needed to fight uprisings in Malaya.

Meanwhile the British were continuing their policy of "clearing" villages. *Reuter* reported on November 12 that villagers of Bukit Changgang, in south Selangor, were ordered by the British to evacuate the town after the government charged them with supporting guerillas in the jungle behind the settlement. *Reuter* reported that five days before 2,000 villagers at Tras Pahang, which harbored the "gang that killed High Commissioner Sir Henry Gurney" were arrested and moved into detention camps.

While the British felt their grip on Malaya weakening, their American "allies" were showing a great interest in Malayan tin. The *Times* of London on November 16, in a dispatch from Kuala Lumpur, revealed that "a US mission has completed its tour of the tin mines and smelting works and is now going to Singapore where its members will investigate marketing agreements before returning to Washington."

Indians Talk Back

RECENTLY arrived US Ambassador to India Chester Bowles received a first-hand example of Indian reaction to Washington's foreign policy. Bowles' trip to Calcutta University to address the students on the benefits of "the American way" and American "democracy" was the signal for an anti-imperialist demonstration, according to reports in the newspapers *Times of India* and *Swadhinata.*

Swadhinata reported that Bowles' cold reception was highlighted by the remarks made by students exposing American policy in Asia. Every remark of this kind brought forth wide applause from the students. "The vague replies of Bowles were interrupted by exclamations: 'Shame!' 'Lies!' "

Some of the questions Bowles was confronted with were: Why doesn't the US government recognize the new Chinese government? Why does the US set up puppet regimes in Southeast Asia and supply them with arms? Why does the US oppose the liberation movement in those countries? Why does the US cover the whole world with a network of military bases?

The university was finally compelled to interrupt Bowles' speech, and the Ambassador eventually left by the back door, reported *Swadhinata.*

Following this, the students held an anti-imperialist demonstration. They carried placards calling for "Hands off Asia!" "Down with American imperialism!" "US 'aid' means crimes, insatiable greed and murders!"

* * *

THE end of 1951 saw India faced with the prospect of famine. By mid-November, draught had already affected a 300-mile belt north from Bombay, in south Punjab, resulting in food and fodder scarcity in Rahas, Gujerat, Surahta and areas of the Punjab bordering Delhi.

According to a *UP* dispatch from New Delhi, "Pandit Nehru's dream of self-sufficiency in food by 1951 remains as distant as ever and according to reliable estimates at least 5,000,000 tons of food would have to be imported next year (1952) to stave off famine."

Estimates for 1952 indicate, against consumption of more than 10,000,000 tons, only a little over 3,000,000 tons domestically available. The bulk of the balance must be secured from foreign countries.

UP also reported that the shortage of rainfall in November had caused a water scarcity in the dry belt and "if there is no rain and crops are not grown or wither, the resultant unemployment will also add to India's and the state governments' financial and economic problems."

Japanese Oppose Rearming

OPPOSITION to Japanese rearmament on the part of the Japanese people is growing, according to Tokyo reports. On November 22, *United Press* reported that "Many important Japanese individuals and groups are strongly opposed to their nation's rearmament . . . "

UP's report on this widespread feeling notes that "many of those opposing rearmament have a genuine fear that rearmament may lead to a revival of militarism in Japan . . . many believe Japan cannot afford a modern, first-class military establishment and consider it useless to have anything but the best . . . Japan's third-ranking political party, the Socialist, is strongly opposed to rearmament."

However, *UP* found that Japanese big business was in favor of rearmament. Referring to business leaders, it reported they "believe Japan cannot become a first-class nation again without having her own military establishment."

At the same time, "the average man-in-the-street is not so anxious to see the army revived. In the first place, the young people are not pleased with the thought of being drafted for military duty. In the second place, too many people remember the arrogant, dictatorial attitude of the old Japanese army."

Despite widespread opposition, Japan is setting up a new military force. "Japan has a start toward a new army—the National Police Reserve . . . this organization could become a real army without any changes, and many people already consider it the skeleton of Japan's future military organization," concluded *UP*.

A *Reuter* dispatch from Tokyo on November 13 stated that the National Police Reserve Corps was to be increased from 75,000 men to 150,000 after the ratification of the Japanese "peace treaty," according to an announcement from the National Headquarters of the Police Reserve Corps.

* * *

IN line with American plans for the rearming of Japan, more than 90 percent of the total number of military personnel originally placed on the Allied purge list just after VJ-Day have been cleared. The number cleared totals more than 99,000.

On November 15, *UP* reported that the Japanese government is going ahead with plans to review the sentences of Japanese war criminals. At the same time, the Japanese paper *Asahi Shimbun* said that Attorney-general Takeo Ohashi told the House of Representatives "the Japanese government . . . must study fully the circumstances of the (war crimes) trials, make use of its power of recommendation and endeavor to free quickly as many persons as possible."

An Agence France Presse story from Tokyo on December 3 stated that depurged Japanese army officers with the rank of colonel and major were to undergo a "reorientation training" course. They were the second batch of such officers to be "reorientated."

Pentagon Problems

DISCUSSING the differences between the State and Defense Departments over authority to be retained in Japan after the ratification of the Japanese "peace treaty," *New York Times* Washington correspondent James Reston mentions a few vital matters.

According to Reston, "The Pentagon would like to keep most of its buildings, its hotels, its golf course. It would also like to retain legal jurisdiction over its personnel at all times and, of course, it is concerned to see that the Army post exchanges are well supplied with everything from American golf balls to liquor, tax free.

"The State Department recognizes that the Army has an argument on all these points, but in the political field the US has made a great play with the theme that it was restoring Japan's independence. . . ."

Referring to the mid-November Tokyo talks between Assistant-secretary of State Rusk and General Ridgway, Reston said: "Mr. Rusk will talk with General Ridgway about trying to work out a compromise that will avoid suspicion that the US is clamping a phony independence on Japan while at the same time preserving the 'facilities essential to the US military command."

Indian Impressions

Philip Matthews

THE traveler does not have to spend long in India to discover that it has many faults. Stories of graft and corruption are commonplace, inefficiency is frequently met with, poverty and squalor is evident on every side. But those who see only these things, miss, I feel, something more important. Even those who balance the defects of the Indian scene with a love for the color, the unceasing activity, the natural and artistic beauty, the warm hospitality, which is also India—even these miss the essential.

New Spirit

That essential is the new spirit of India, the spirit of renaissance. Despite the obvious limitations of the success of the Indian revolt against British overlordship, the political change has brought an even greater change in mental outlook. While there might be a tendency to overestimate the extent of the victory, there is no inclination to assure that all will be for the best now that British rule has been changed for Congress rule; to assume that the job is done and utopia has been achieved. Rather has apathy and frustration been replaced with a determination to utilize the opportunity the change gives for Indians to solve India's problems.

My contacts were in the main with middle-class groups, and it was among them that I found this attitude. Doubtless the vast masses of the people have yet to be fully aroused to a real awareness of the important part they can and must play in shaping their country's destiny.

I was told that the peasantry would prefer the return of the British. They had known, it was explained, only two rules—that of the British and that of the Congress party — and because their economic conditions had worsened recently they would rather have back the Raj, under which conditions were slightly less difficult. But realization that the British will not return to open control of the country will make the people turn forward to new parties if Congress does not evolve policies which meet with their wishes, and furthermore they cannot remain unaffected by the mental ferment which is going on in the middle and upper classes, including a realization of the necessity of mass participation in political action.

To the Westerner the views of the Indian middle-class and even upper-class are startling, and, if he is a Socialist, stimulating. In the West the prevailing attitude is one of anti-communism. Everything is colored by this attitude. However desirable an action may be, if it is proposed by a Communist, supported by Communists, or has been carried out in a Communist country, it is suspect, doubtful if not downright wicked.

In India, by contrast, there is a realization of the need to remedy problems, particularly economic problems, and all possible solutions are considered regardless of their political implications. For example I heard a leading member of the Congress Party berate the Indian Communist Party, particularly for its wartime policy, and in the same breath praise the USSR for its economic achievements, and infer that India might find a model there.

People's China

I found tremendous interest in the changes being wrought in China under the leadership of the Chinese Communist Party, and great admiration for, and friendliness toward, the Chinese People's Republic. And these feelings were shown not just by those who favored communism generally, but by Indians who were strongly opposed to the Communist Party at home.

Even conservative Indians and Pakistanis were opposed to naked imperialism (though some were less watchful for the more disguised economic imperialism), with the result that they approved of Mao Tse-tung and Ho Chi-Minh, (rather than Chiang and Bao Dai, who found favor with their Western conservative counterparts), and wanted to see the British out of Malaya.

In short, attitudes generally in India are far to the left of those ruling in other parts of the British Commonwealth, and major economic and social changes appear so much the nearer.

India has moved forward one step. Direct British rule has been changed for rule by Indians. If this move is to mean only that the people exchange a small group of Britishers running the country for British benefit, for a small group of Indian monopoly capitalists running the country in their interests, then the gain to the vast mass of the Indians will at most be slight.

But the important thing for outsiders to realize is that however small it may be felt the advance of the Indian people is as a result of the change of power, this change has generated a spirit of renaissance in India which is demanding that economic and social ills be remedied. And if Congress is so influenced by Indian big business that it is impossible for it to carry out the necessary reforms, then the people will demand the end of Congress rule. No one I met in India expected that Congress would lose the elections to be held in January, 1952, but it was anticipated that a strong opposition of Left-Wing parties would result.

To achieve the overthrow of the British a wide unity of very divergent elements under the leadership of the Congress Party was formed. Now that the purpose of this union has been achieved, there has been a gradual (though lately increasingly rapid) breakdown of that unity into political parties with the usual class basis. In the first general election a multitude of parties are contesting.

Doubtless the next step will be the amalgamation of these parties over the next few years until the issue becomes a straightforward one between the forces favoring capitalism at home and a foreign policy orientated toward the United States and the forces determined to promote socialism at home and closer relations with China and the USSR.

For the present then, Congress will continue to rule in India (unless all forecasts are upset), pushed to the Left by some of their own elements and by the Leftist opposition, and pulled back to the Right by the big capitalist elements contributing to the party funds; in foreign affairs trying to keep clear of power blocs, but pulled toward the United States by economic pressure and pulled toward China by the general sympathetic interest in China's successful struggle against Western imperialism.

Perhaps nothing will more influence both internal policy and foreign policy in India than the fortunes of China's revolution.

The successful solution of China's social and economic ills will have a tremendous effect on political attitudes in India, where major problems are so similar to those which have beset China in the past.

Letter from Ipin

Chang Jen-kai

IPIN, with a population of 100,000, is the fourth largest city in Szechuen. Three months ago, it was made the capital of the southwestern district of the province. Many problems have been successfully tackled since liberation, and at the First Municipal People's Representative Conference, the achievements were reported and new tasks were planned for the next six month period.

Formerly, under the exploitation of the local despots and landlords, the well-to-do became poor, while the poor were driven to destitution and beggary. Before liberation, the city was full of beggars, old and young, men and women. They slept on the sidewalks at night, and during the day they infested tea shops and restaurants. Customers refused to sit at the front tables to avoid being molested by the hordes of beggars.

After liberation, the mayor led the way in attacking the problem of beggars. At first, the government gave them traveling expenses to return to their native places and share in the division of land. But this scheme failed, because most of the beggars had no desire to work on the land. After they arrived at their destination, they would claim to be from somewhere else, and then change their destinations again. They became irresponsible nomads, traveling at public expense.

This plan was given up, and a reformation center was established at a little village four miles outside of Ipin. All the beggars were sent there and trained to do productive work. The former beggars are now leading self-respecting lives, busily making bricks and tile, spinning thread, weaving cloth, making shoes and other useful articles. Today, not a beggar can be seen on the streets of Ipin.

Bishop Unmasked

A Catholic priest, who came to China in 1928 to "help the people," has been shown up as an enemy of the people, and has been punished. Rene Boisfeurin worked in many districts, and in 1946 he was made the bishop of Ipin diocese, consisting of 26 *hsien*.

Through his "business agents," he cruelly oppressed the farmers; one of the agents, Liu Ching-ming, was executed for his crimes some time ago.

With a Catholic father, Chen Sze-chung, the bishop published reactionary magazines which slandered the government and the people and promoted the attitude of worshiping and fearing the United States.

Aided KMT Agents

The bishop also tried to conceal notorious bandits being hunted by the PLA. On the eve of liberation, in 1949, a KMT special agent and his wife went secretly to the West Gate Catholic Church, where the bishop hid them. Later, they were discovered and taken prisoner by the PLA.

In July, Captain Chen of the Anti-Communist Army was given refuge at the church, and he was also captured. In addition to concealing these enemies of the people, the bishop concealed in his church five trunks of valuables belonging to a notorious bandit, who had been shot.

After liberation, the bishop prevented two young students from volunteering for the army. He concealed several rifles, military broadcasting equipment, and other contraband, refusing to turn them in to the authorities. During land reform, he illegally kept back money which he had forced the farmers to deposit with him as a condition to renting land. To date, he has failed to return a total of ¥600,000,000 in such "deposits."

When the Catholics initiated a reform movement, the bishop attempted to undermine it. In a notice to church members last February, for instance, he said that, while the mission was going toward reform, for the time being all Catholics must obey all decisions of the Pope. Another time he maliciously stated that church members and fathers had been forced or urged by the government to issue reform manifestoes, which were "sinful lies."

All the evidence proved conclusively that the bishop had been working actively against the liberation of the Chinese people. Therefore, in accordance with a petition submitted by the people of Ipin, he was tried and sentenced to a two-year prison term, to be followed by deportation from China.

People's Conference

In September, the First Municipal People's Representative Conference was held, attended by 230 factory workers, farmers, merchants, educational and religious workers, students and members of minority groups—a true cross-section of the people of Ipin.

Mayor Liu reported on the many tasks that had been accomplished during the preceding three months, in addition to the routine tasks of administration. These included the distribution of rice to nearly 500 families of soldiers and martyrs to the revolution, emergency relief to 629 families, ¥81,000,000 loaned without interest to more than 1,500 poor families to help them get started in production, ¥5,500,000 loaned to the first cooperative started by soldiers' and matryrs' families, the feeding and shelter of widows, widowers and orphans, the standardization of weights and measures, the organization of a Labor Reform Group with former idlers, who were thus enabled to make their living without financial aid from the government, the return of nearly 200 families to the countryside to share in the division of land, the finding of work for 400 unemployed, and the abolition of the reactionary *pao chia* (mutual guarantee) system.

Broad Plan Adopted

At the same conference, a six-month reconstruction plan, covering a broad field, was adopted. Politically, the plan called for a greater development of the patriotic drive for increased production and donations for the armed forces, for a spirit of democracy, frugality and honesty among government cadres, and for continuing attention to the suppression of counter-revolutionary elements in order to safeguard the rights of the people.

Economically, the plan called for fulfillment of the taxation program, liquidation of confiscated property, and for improvement of the general economic situation. More vocational schools will be built, and parks, cultural buildings and an athletic field will be provided. Of the 70 buildings planned to house poor families, work on 40 has already started.

During the conference, the delegates made many proposals for improvement in the lives of the people, 61 of which were adopted. These included encouraging the itinerant merchants to travel to the borders, for the benefit of minority groups; the establishment of brick and cement plants; and the manufacture of new agricultural tools for the farmers.

We were greatly impressed by the hard work and concrete tasks accomplished by the government cadres. Under the corruption and inefficiency of the KMT regime, Ipin was down-at-the-heels and degraded; but in the short period since liberation the progress made has encouraged us all to work harder. Ipin, which formerly retrogressed, has at last begun to go forward.

A short story by Shu Wei (束爲)

Selling a Hen (賣鷄)

Translated by Max Bickerton

A YOUNG girl was walking along the highroad leading to the Hungwuchen Fair. She seemed about 17 or 18, and she was carrying a white hen in her arms. With her was a little girl of about eight, bent on buying some cakes and seeing the fun of the fair. The two girls were sisters; the elder was called Kai-kai and the younger Er-er. They chattered away as they walked.

"How much are you going to sell the hen for?" asked Er-er.

"Mother said we were to find out when we got there what they were going for," replied Kai-kai.

"When you've sold her, you've got to buy me some cakes," said Er-er.

"Mother's given you some money for that already, hasn't she?" replied Kai-kai, "We may not sell the hen."

They went on chatting like this, and before they realized it, they had arrived at the town. The market was already crowded with people. Just when they were thinking of sitting down for a rest, they suddenly heard a din of drums and gongs and trumpets. The younger girl ran off to see what it was all about.

* * *

IN a short time, a gaily decorated bridal chair, carried on poles by four men, passed Kai-kai on its way out of the town. Er-er came running back to her, and very dramatically, told what she had seen.

"I felt so scared! Such a little girl going to be married!" As she spoke she opened her eyes wide as if she wanted to frighten her sister too, and went on quickly with her story. "The little girl didn't want to get up into the chair, so an old man took her up in his arms and pushed her in. I heard her crying inside."

Kai-kai's heart gave a jump, but then became quiet again. "If I hadn't stuck out against mother," she thought, "and insisted on breaking the engagement, I might have been like

---

This story was written in 1948 and published in a volume of short stories by various writers, called "The Story of a Woman's Emancipation," in the People's Literature Library.

that girl that's just passed. I might have had to be forced into a bridal chair too, and then spent all the rest of my life in misery."

* * *

THE name of Kai-kai's family was Pai, and it was one of those that had just been given land after land reform. Before that they had been very poor, eking out a living from the land they rented, working hard all the year, and still having very little food and no money for clothes.

Therefore, when Kai-kai was 10, her parents, in exchange for a betrothal gift of 50 dollars, arranged to sell her to a merchant 20 years older than herself. After that the man had pressed several times for the marriage, but because Kai-kai refused and even threatened to hang herself, nothing had been done about it until quite recently, when Kai-kai had begged her parents to break off the engagement. She gave all kinds of reasons for this step, pleading life and threatening death, until her mother lost her temper, but because she was very fond of her daughter, she finally agreed, and the 50 dollars was returned to the man.

Her mother had not agreed, however, until Kai-kai herself had lost her temper and cried, "You're very fond of saying that I'm your own daughter, and yet now you want to push me down a cliff. I'm not a donkey—why do you want to sell me? No matter what anyone says, I won't go. Let whoever took his money go and live with him. If you try to force me I'll go the Delegates' Committee and state my case. Or else I'll go and kill myself, and see how you like that!"

Kai-kai had such a will of her own, that her mother was reluctantly forced into saying, "All right, it's up to you—you can choose a blind man or a deaf man for all I care."

Having just emerged from such a sea of troubles, Kai-kai could not help smiling inwardly when she saw that weeping girl in the bridal chair.

* * *

EVERYONE has some secrets, and Kai-kai had one too. She had already found a boy she liked. He was a member of the committee of the Youth League of the village of Liuchiakou, his name was Liu Tsai-sheng, and he also came from a poor family.

They had first met last winter when land reform was being carried out, and he had come to her village several times for meetings.

The villagers were not clear what had passed between them, but it was whispered that they had got on very well together, and that Kai-kai had made a tobacco pouch for him.

Because at that time, Kai-kai's unfortunate engagement had not yet been broken off, it made things very awkward for them, and no question of an engagement or wedding had been broached. Therefore they were both left in a state of great uncertainty.

Now, quite recently when Kai-kai's engagement had been broken off she had become very upset hearing the rumor that someone else had proposed a marriage for Liu Tsai-sheng. As she had not heard anything directly, it was difficult for her to say anything, so, using the hen as an excuse, she had come to the fair in the hopes of meeting him.

* * *

AS the two sisters were resting at the entrance of the town, suddenly they heard someone behind them asking, "What village do you two girls come from?" Looking round, they saw an old woman. Without waiting for an answer, she asked further, "Is that hen for sale?"

"Yes," replied Kai-kai.

Stretching out her hand, the old woman said, "Let me have a feel of her and see if she's a layer."

"Of course she is," put in Er-er quickly, "An egg a day. She's a very industrious hen."

As the old woman felt the hen, it gave a few clucks, and she seemed well-satisfied with it. She then asked the price. Kai-kai considered for a minute and then said she wanted 80,000 dollars. When the old woman heard this she frowned and said, "Ai-ya-ya! You go and ask at the fair if there's any hen that costs 80,000 dollars. You haven't been to market very often! Why, for 80,000 you could buy a phoenix! I'll give you 30,000."

They bargained for a while, and the old woman, who seemed greatly taken with the hen, went up to 40,000, but Kai-kai stuck to her 80,000 and said she would not let it go for less. The old woman continued to bargain, but still with no result, and finally the two sisters walked off with the hen.

The two sisters arrived at the fair, and walked round once. Kai-kai was so busy peering around in all directions that she completely forgot she had a hen to sell. Therefore, when an old man came up and questioned her about it, she did not even hear him. He came up closer and shouted, "How much is that hen?"

When Kai-kai turned round to him, he continued, "My wife's been nagging at me to buy her a hen."

He came up still closer to get a good look at it, and again asked the price. Kai-kai said, "80,000."

The old man stared in amazement. "What! Is there any hen worth 80,000? I could buy a sheep for that!"

"Go and buy one, then," replied Kai-kai, "I won't sell this hen for less than 80,000."

"I'll give you 30,000," said the old man, "If you want more you might as well take her straight home." Seeing that Kai-kai was still of no mind to sell, he gave up.

* * *

IT was the eighth month of the lunar calendar, just a few days before the Mid-Autumn Festival, and only a couple of weeks till the harvest. Besides all kinds of fruits and mooncakes on sale at the fair, this year there were more farm tools and implements — the dealers in these lines being very quick to sense the mood of the peasants, and knowing that now they had all been given land, they would be likely to buy more than previously. For this reason, too, the attendance at the fair was larger than usual.

Kai-kai took her sister round the fair twice, but, although there were so many people, she could not find the one she was looking for. Kai-kai had already begun to feel a little anxious. Who could have imagined that so many people would want to buy a hen? Every few steps someone asked the price.

At any time the street was very narrow, but now, with all sorts of stalls set out on both sides, everyone was bumping into everyone else.

Feeling tired with walking, the sisters bought some apples and sat down on a rock under a wall to rest. Er-er, remembering Kai-kai's behavior over the hen, asked her sister, "Kai-kai, why didn't you sell the hen?"

* * *

KAI-KAI was not prepared for this question, and, confused for a moment she could think of no answer, when happening to raise her head—ai-ya, there he was!

Liu Tsai-sheng was walking hastily. When he got near them, Kai-kai gave a loud enough cough to attract his attention. Taking out some money, she gave it to Er-er to go off and buy some cakes.

How could a boy and a girl talk secrets in the midst of all that hustle and bustle? Should they go out of the town? That would make talking easier, but on the other hand it might give rise to gossip.

Necessity is the mother of invention. In spite of all the throng of passing people, there was a way. Kai-kai's eyes were fixed on the boy as he approached. He was looking around him and seemed to be feeling as if the eyes of all the passers-by were on the two of them. Kai-kai's heart went pit-a-pat. She gazed at him, for a while, unable to think what to say, and then began to speak about the hen.

"Do you want to buy a hen?" she asked him in a loud voice, and then continued in a whisper, "Come closer. I've got something to tell you."

Village Scene — *Tai Tieh-lang*

Liu Tsai-sheng obeyed, and said in a loud voice, "Is this hen for sale?"

Kai-kai, also in a loud voice replied, "Yes it is," and then in a whisper, "Why are you so late?"

"Is she an old hen?" he asked in his loud voice, and then in a whisper, "I'm going off to join the army in four or five days."

"No, she's a very good layer," replied Kai-kai in her loud voice, and then in a whisper, "I heard something about you getting married! And I've broken off my engagement."

"There's been nothing definite," he whispered back, and then covered it by saying loudly, "How much do you want for her?"

"Eighty thousand," replied the girl loudly, and then, looking round boldly on all sides, and finding that none of the passers-by were taking any notice of them, she continued with a mixture of courage and caution, "I broke off that engagement and I've been waiting for you."

As soon as she had said these words, she blushed for shame, and her cheeks became as red as the apples lying on the rock, but still she added, "You'd better go home and send a go-between to my place."

Liu Tsai-sheng, his heart full of gladness, gave a little grunt of pleasure, but then said, "But now I'm going to join the army—there's no time. Let's wait till I come back."

"How do you mean there's no time? Didn't you say you weren't going away for four or five days? It's a simple matter. You just need to find a go-between and the thing can be arranged in one day. We can get engaged now and marry when you come back."

What objections could the boy have to that? Readily he agreed that the next day he would send a go-between.

Kai-kai was just going to ask something else when Liu Tsai-sheng said, "The reason I'm so late is that I was looking for a blacksmith to sharpen my bayonet."

"Have you got any money for the journey when you go to join up?" asked Kai-kai. "Here, take this hen and sell her and then you'll have something to spend on the way." With these words, she pushed the hen into his arms. The hen clucked as if she was very pleased. The boy quickly took out of his pocket 20,000 dollars which he had brought with him, and handed them to Kai-kai. As she firmly refused to take them, he, purposely speaking in a loud voice, said, "It's not too little. I've given you 20,000 for her."

There was nothing for Kai-kai to do but to accept the money. Her eyes followed him in farewell, and then happening to glance around, she saw, standing at the side, the same old woman and the same old man who had wanted to buy the hen. They were talking together excitedly but she could not hear what they were saying.

* * *

ER-ER came back with her cakes, and the two sisters started for home. Just when they had reached the end of the town they again met the old woman and the old man.

"That's a nice way to sell things!" said the old man, "You wouldn't sell it to me for 30,000, and then you go and sell it for 20,000!"

"It wasn't so bad her refusing to sell it to you when you only offered 30,000, but I offered her 40,000, and she still turned it down. And then when that young fellow came along, she let him have it for 20,000!" said the old woman.

At first Kai-kai had thought it wasn't worth while arguing with them but the more they said the more she felt put out, and could not help saying a word in her own defense.

"Who said I sold her for 20,000? I got 80,000 for her."

"I asked that young fellow," said the old woman, "And he said he'd bought her for 20,000. And when you were bargaining, I was watching you."

Kai-kai felt it was useless trying to explain things to such stupid old people and that it was better to go home quickly, so she added rather curtly, "It's our hen, anyway. We had the right to sell her to whom we liked!"

She turned on her heels and walked off, but she still heard the old woman saying behind her, "She refused an offer of 40,000, and then there was all that whispering with that young fellow! Dear, dear, nice goings-on! When I was young, my parents never allowed me to go to the fair."

"The young folks today have a good time," said the old man.

"The young folks today have got quite out of control," replied the old woman, "There's that son of mine—I found him a nice bride and he wouldn't look at her. I don't know what he wants."

"Ai-ai," said the old man, "You're even more of an old fogey than me. Say what you like, the young folks of today are better than our generation. We've got to die soon, what's the use of trying to meddle in such things?"

* * *

CONSCIOUS of their glances of jealousy and envy and sympathy, and with their words in her ears, Kai-kai went home in a happy mood.

The next day, sure enough, Liu Tsai-sheng sent a go-between and the whole matter was arranged in a very few words.

"Freedom's everything these days," said the go-between, "Go-betweens like me have become as useless as deaf ears—we're just an ornament."

She was a good talker, that old woman, and all of Kai-kai's family burst into laughter at her words.

Shanghai Brothels Closed

When the Kuomintang was driven out of Shanghai in the summer of 1949, the city had 800 brothels and 4,000 licensed prostitutes. With the improvement of economic conditions and because of the policy of discouragement, the number of houses rapidly declined.

Last November the municipal authorities formally closed the remaining 71 brothels and set up a special training school for the 501 inmates, thus bringing an end to organized prostitution in China's largest city.

Below: Neighbors turn out to give girls from a closed brothel a big send-off as they leave for the training school.

Upper right: A group entering the compound of the school where they will receive technical training to prepare them for jobs and a normal life.

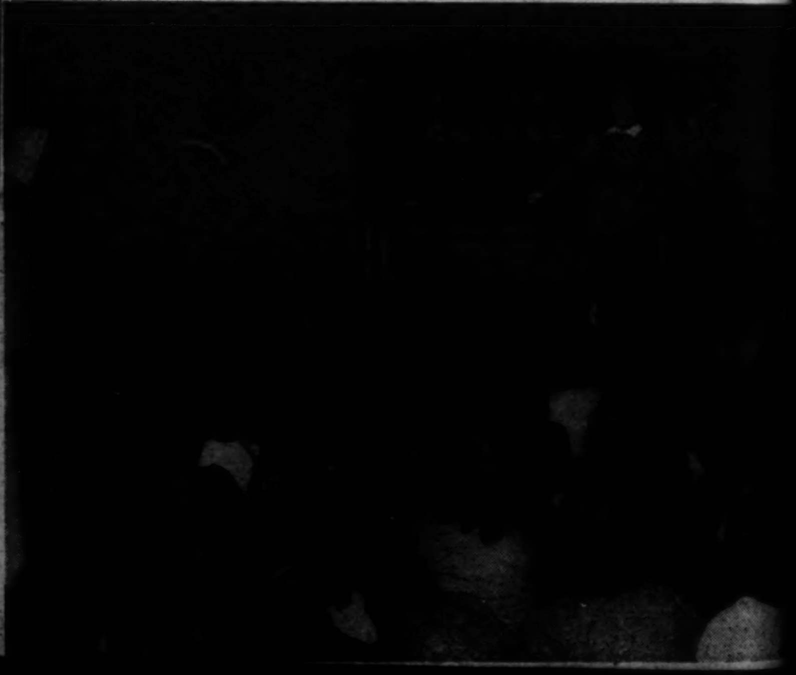
Lower right: Girls crossing campus to classes.

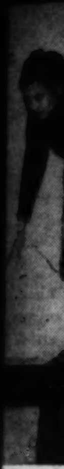
上海市人民政府民政局婦女教養所

Above: The school is equipped with complete medi facilities so that all who need treatment for venereal infection other ailments may be restored to health.

★

Below: A lecture in progress in one of the school's classroo





Abov
rst thing

Below
roup is

Above: Dormitories are light and airy. Girls make own beds rst thing in the morning.

* * *

Below: Girls quickly turned into regular students. Here roup is shown at Hsueh Hsi (study) in a corner of the camps.

CHINA NOTES

1951 Bumper Crops

NINETEEN-FIFTY one was a year of bumper crops in China. With the spread of land reform throughout the country came growing peasant enthusiasm in production drives. Statistics show that grain output exceeded 1950 by eight percent.

Despite Western press "reports" of a famine in the Northeast, figures reveal that this area surpassed the record year of 1943 by 7.6 percent. On December 8, *Hsinhua* reported from Mukden that given normal natural conditions, Northeast China will produce not less than 20,000,000 tons of grain in 1952.

The 1951 cotton harvest was the greatest in China's history. Output exceeded the goal set in addition to topping the all-time record made in 1936. In the Northwest, the highest pre-war yield was beaten by 60 percent, while 70 percent more cotton was picked in this area in 1951 than in 1950.

Crops in East China exceeded the original 1951 production plan, according to the Agriculture and Afforestation Department of the East China Military and Administrative Committee. Despite reduced acreage of grain because of a larger acreage for industrial raw materials, the overall food crops for 1951, according to preliminary estimates, topped 1950 by 16.36 percent. It also was in excess of the original plan by 8.45 percent. The overall crops of foodstuffs were as much as 95.88 percent compared with the average pre-war level.

The total cultivation of wheat, the chief item, exceeded 1950 by 44.6 percent. The famous wheat area in north Anhwei province upped production by 180.7 percent as compared with 1950. This was the area's best crop in a decade. The completion of the first stage of the anti-flood Huai River project and irrigation work performed during 1951 are seen as the main reasons for the great spurt in wheat production in this area.

Throughout the nation one of the main causes of bumper crops was to be found in the labor enthusiasm of the peasants, backbone of China's agriculture. With their own land to till, following land reform, the peasant has not only invested in the land, but has adopted improved farming methods and the cultivation of improved seeds.

Mutual-aid teams also have been instrumental in the big boost in agricultural production. The teams provide for a rational division of farm work, thus making intensive cultivation easier and more practicable. In addition, mutual-aid allowed the peasants to make joint purchases of improved farm equipment, beyond the reach of individuals.

Reports from all over the nation reveal the great demand for modern farm tools, consumer goods, fertilizers and insecticides. As a result of bumper crops, the peasants now buy 50 percent more goods than they did in 1950.

One of the chief results of 1951's increased crops has been the noticeable improvement in the living standard of the peasants. In Shantung province 80 percent of the peasants are now classed as middle peasants. Before land reform the vast majority were tenant or poor farmers.

Northeast Production Rises

MAJOR advances in production, wage increases for industrial workers, and expanding trade highlight industrial progress in the Northeast, the industrial heart of new China.

An official report made by the Northeast People's Economic Planning Committee showed that publicly-owned industries had exceeded their production schedules by 11.9 percent during the third quarter of 1951. This figure represented a 27.5 percent increase over the same quarter of 1950. By the end of September, a number of state-run enterprises had fulfilled their entire 1951 schedules.

As a result of wage readjustments, average wages rose by 16.8 percent in all industrial, transport, power, mining and other enterprises throughout the Northeast. Technical workers received a higher average increase. The number of workers employed in state enterprises increased by 10 percent.

Trade has benefited by the rising purchasing power of both workers and peasants. This was reflected in the figures of business done by state companies. Sales of cotton cloth rose by one-half and state grain purchases were about 25 percent above schedule.

Extra output valued at 6,800,000 tons of grain had been created by workers in enterprises under the Northeast Industrial Department up to the end of September, according to a *Hsinhua* report.

This represented a 36 percent overfulfillment of the target set by Kao Kang, chairman of the Northeast People's Government, who called upon workers under the Industrial Department last May to create extra wealth equivalent to 5,000,000 tons of grain during 1951.

* * *

THE Northeast was the first major area in China to be liberated and is leading the way in industrial development. A sign of this is the trade boom in many of the larger cities in the Northeast. As a result of the restoration of industry and agriculture, one of the area's largest cities, Mukden, has taken on a new lease of life.

Sunday is a big day and the department stores are jammed with working people making purchases from well-stocked shelves. The purchasing power of the people in the Mukden area has gone up almost three-fold during the past two years. Local industries have found themselves hard put to keep up with demands, and additional commodities must be shipped in from Tientsin and Shanghai.

At the time of liberation in 1948, scarcely any grain could be found in the city's granaries. A few months later they were stocked with kaoliang, corn and other coarse grain. These are now being replaced by finer quality rice and wheat. Better cloth also is replacing coarser fabrics in all stores. With incomes on the way up the people are eating and dressing better than ever.

New Northern Harbor

OPERATION "New Harbor" is one of the biggest construction jobs taking place in China during 1952. Thirty miles from Tientsin, North China's largest industrial city, a gateway to northern China is being built. The first stage of the project will be completed by the end of this year.

The new artificial harbor, just outside the port of Taku in Pohai Bay, will be one of the world's largest sheltered ports with a total expanse of 18 square kilometers enclosed by breakwaters. By the end of the year, ocean-going vessels up to 10,000 tons will be accommodated.

In addition to the harbor, the project includes the construction of wharves, warehouses, drydocks and rail service linking the rest of the country with Tientsin.

The new harbor will go a long way in meeting China's expanding trade. Cargo delivery will be expedited and ship turnover accelerated. Huge savings in freight charges are anticipated.

The construction of "New Harbor" and its long breakwaters require large supplies of granite, cement, iron and steel. To clear the channel 12,700,000 cubic meters of earth are to be removed from the sea bed. This will be used to reclaim four square kilometers from the sea as the site for the new wharves and other buildings. Stones required for the breakwater already have been carried by freight car from hundreds of miles away.

The need for a new harbor for Tientsin can be seen from the fact that at Tientsin's present harbor only 3,000 ton vessels can reach the city from the sea by way of the Haiho River, and this only when the mouth of Pohai Bay is not frozen. Larger ocean-going vessels must anchor far out in the Bay and are loaded and unloaded by launches, a time-consuming and expensive process.

Signs of the Times

ONE million students coming from China's many national minorities are now studying in schools. Nearly 9,500 schools have been specially set up for them throughout the country, in addition to a large number of government-sponsored training schools. Many new schools have been set up in areas inhabited by minorities where no educational work was ever attempted before.

* * *

EAST China, the nation's largest single administrative area, no longer relies on imported drugs as was the case before liberation. The East China branch of the state-owned China Pharmaceutical Company is now able to produce and supply sufficient quantities of all basic drugs. Some drugs, such as antimony, III-hexonate and V-hexonate, and specific remedies for kala-azar and schistosomiasis, are in sufficient quantity to be sent to areas outside of East China.

* * *

TWO-HUNDRED thousand top-level technicians for industry, agriculture, transport and medicine will be trained in the next five to six years in institutes of higher education in order to meet the growing demands of national construction. To insure the best training available, various colleges and universities are coordinating or merging technical colleges and departments into specialized institutes.

* * *

MECHANIZED cutting has raised the coal output in the Tatung colliery in Chahar province by 284 percent over 1950. It was also instrumental in the colliery overfulfilling its 1951 production schedule 53 days in advance. Applied since the beginning of last year, mechanized cutting enabled average productivity to rise by 112 percent over the previous year. Costs for 1951 were 12 percent less than originally planned.

* * *

FLOUR output in Shanghai's flour mills has increased greatly. The October output was nine times that of July, and that for November topped October. According to the *Shanghai News*, never in the past 30 years have the mills in Shanghai turned out as large quantities as at present.

Letter to Allied Troops in Korea

Santan Bailie School.
Santan, Kansu, China.
November 14th., 1951.

To American and Allied Servicemen in Korea.

Dear Fellow-countrymen,

We are a small group of foreign technicians working in a Chinese technical school in Northwest China. We came here several years ago and have continued under the new government because we feel that this is real constructive work, helping train young technicians for the building up of industry and the future prosperity of China. This is essentially peaceful work, and it is in the interests of peace, so vital to the people of the whole world, that we address this letter to you.

We have all been in this country town for a number of years. In the short time since the overthrow of the corrupt Nationalist (KMT) government, the countryside has undergone a remarkable change. In the past the squeezing, opium-smoking politicians and landlords lived off the people--taking three-quarters of the crops, their tools and animals, sending their sons into the army but staying out of the draft themselves, forcing their daughters to be their concubines and servants, and beating and jailing those who objected.

The result was ruin for everybody. In the severe winter of this part of China many of the children had to run around naked, and every spring food was so short that many people died even though the landlords had large stocks of grain. Under these conditions progress was impossible. Today, the ordinary people have their own honest government, a government which, while protecting them from the landlords and money-lenders, at the same time goes ahead with construction and overall improvements.

Prices of essential food and clothing have come down, and people's earnings have gone up. Construction is going ahead everywhere: schools, hospitals, factories, railways, bridges, agricultural tractor stations and hydro-electric works are rapidly appearing. The country is standing up sturdily for the first time. From being a land of frequent famines, needing foreign relief, China is now sending famine relief to India.

Our students, technicians, workers, and the whole local population are enthusiastically behind the program of building this new China.

It is obvious to all of us that a war would only interfere in this tremendous program, and the Chinese people see they have nothing to gain from any war of aggression.

We know that our people at home, together with the ordinary people the world over, also want peace. Who then wants war or gains by it? The answer is perhaps best seen in the remarks of the Senator from Washington State who, in replying to a recent peace delegation said, ‘‘Young women, don't you know that if we had peace we would go into the worst depression in the history of the world?'' Some people do gain from war. After nine months of the Korean war, Business Week said corporations; ‘‘had their hands on more profits in the first quarter of 1951 than ever before'' and the ‘‘golden flow'' of dividend payments reached ‘‘the highest level ever recorded . . .''

Here are some of the profit increases after taxes:

- American Smelting and Refining Co., - 205%
- New Jersey Zinc - 764%
- Butte Copper Co. - 242%
- Reynolds Metals - 291%
- Western Union Telegraph - 842%
- U.S. Rubber Co. - 131%
- 20 Mining and Metal companies - 110%

But on the news of the peace talks at Kaisung, stocks slumped, as seen by the

Chicago Sun-Times headline, ''Peace Outlook Pushes Grain down Sharply,'' and the Journal of Commerce caption, ''Prospects for Early Korean Peace Depress Major Commodity Marts.'' Perhaps the stalemate of the peace talks is because some people find that the trend of the stock market, or continuing the war rather than solving the causes of depression, is more important than the lives being lost in Korea.

The peace talks were only started because the people at home demanded them, and will only achieve success when the people again make their demands heard.

It is not enough to leave the outcome of the peace talks to the American Army brass and Washington diplomats - all of us must take the initiative and write to our families and friends at home to get behind the peace groups everywhere, to stop this present needless war, and prevent the outbreak of World War Three, before it is too late.

This being the Christmas season when we all think especially of peace we might well make this the point of our Christmas letters home. This may not bring anybody home by this Christmas but it will help assure that we are not fighting 5,000 miles from home by next Christmas.

Rewi Alley

Rewi Alley
New Zealand

W. Illsley

W. Illsley
United States

M. Wilkinson

M. Wilkinson
New Zealand

C.A. Curwen

C.A. Curwen
England

D. M. Kemp

D. M. Kemp
United States

N. Noguchi
Japan

Hugh Elliot

Hugh Elliot
Canada

H. C. Archer

H. C. Archer
New Zealand

Shirley Barton

Shirley Barton (Shanghai office)
New Zealand

My School Moved to Tihwa

AFTER a 28-day trip, we have arrived in China's far west, Sinkiang province. I am one of more than a hundred girl students of the Yu-Sung Midwifery School, formerly at Sungkiang, near Shanghai. In response to the nation's need for medically trained persons to serve the people in frontier areas, all the faculty and students of our school volunteered to come to Sinkiang, except a few students who volunteered for other service.

Our journey began on July 6 at the Sungkiang railway station, where passengers as well as railwaymen gave us an extempore send-off party, with singing and dancing. We got into our special car, decorated with red banners, and our train glided out of the station as the band played stirring marches.

* * *

WE fully realized that the railways are now serving the people when we saw the railway workers' efforts to increase the comfort and enjoyment of the passengers. Today's trains are more efficient; they run on schedule and the coaches are kept spotlessly clean.

Arriving in Sian on July 9, we stayed six days, waiting for truck transportation. During the interval, we saw many reporters and were entertained by various organizations. But we still had plenty of time for study and discussion of current events and our new lives in Sinkiang.

After having been issued new uniforms, goggles and other necessities for travel in the northwest, we were ready to set off again. We had nine trucks, an ambulance and a specially equipped vehicle for the faculty members' parents and children.

* * *

WE made good progress to Lanchow, over the highway that had been completed in 1934, a monument to the strength of the people's labor. Over this road the Soviet Union had sent aid to the Chinese people in their struggle against Japanese aggression.

One night it poured, and as we zig-zagged through the mountains, we realized the perilous task our drivers had, and our admiration for them grew. We sang a song to them, composed by our President Feng, and our spirits rose higher than ever.

At one small town where we spent the night, we examined the pregnant women. Although the people had little room to spare, they gave us a warm, hospitable welcome.

After three days in Lanchow, communications and marketing center of the Northwest, we left, crossing the Yellow River Bridge in high spirits. The weather became colder, and heavy rain alternated with sandstorms. We passed desert stretches, then high mountains, their summits hidden by snow, and again large poplar forests.

One night we camped in the open, near a village too small to provide lodgings. On July 28 we reached Yumen, where a huge inscription carved in the rock, "Ambitious Youth, Go to the Frontier!" spurred us on.

On the way to Hami, we went through real desert country. The air was so dry our lips chapped, but we sang as joyously as ever. During three days of travel, we saw not a single house; the vastness of our fatherland amazed us.

We rested a day at Hami, participating in the Army Day rally on the first of August. The dancing and singing by racial minority groups was very enjoyable, as was the well-known Hami watermelon, which we bought very cheaply.

* * *

THE next stage brought us to Turfan. At one stop, we learned from the *Sinkiang Daily News* that Premier Chou En-lai had called upon medical workers to serve at the frontier, and we were proud that we had decided to go before his call. At another stop, we were given clusters of delicious grapes by groups of Uighur children and the peasants' association performed Sinkiang folk dances for us.

At Turfan, in the great basin, it was extremely hot; one driver jokingly told us, "You can't get a fresh egg in Turfan during the summer; they're all cooked as soon as they're laid!" We left before dawn, to avoid the heat of the day. And by evening we had reached the end of our journey, Tihua.

* * *

TIHUA is rapidly changing. All the energies of the people are devoted to reconstruction, all nationalities cooperating in the wide-scale irrigation and land reclamation work. For a fortnight, we were entertained everywhere, and in return we organized a drum corps and a *yangko* dance and performed for the mine and factory workers, and the PLA men working by their side. We pledged to improve our technique, work dutifully and serve the people of Sinkiang.

In this atmosphere we feel deeply contented to have the opportunity to participate in the construction of a new and prosperous Sinkiang.

— ***LI HUAI***

BOOKS OF INTEREST

THE NEW WORLD OF SOUTH EAST ASIA by L. A. Mills and Associates. University of Minnesota Press, Minneapolis, 433 pages. $5.00

CRISIS OF THE COLONIAL SYSTEM presented to the Pacific Insitute, Academy of Sciences in the USSR. Reprinted in English by the People's Publishing House, Bombay. 268 pages. Rupees 4/-. Reviewed by H. D.

THE New World of South East Asia, prepared by a group of authors under the auspices of the University of Minnesota, is presented in the style found in slick-paper magazine articles purporting to give "all the dope" without taking the trouble to go into any kind of real analysis.

The volume covers the subject countries in separate articles up to the time of publication, mid-1949. Though the facts are all here, anyone with the least desire for correct information on nations emerging from the darkness of colonialism, or still fighting it, cannot help but view with disdain the matter of fact manner in which colonialism is taken for granted.

The unrepresentative and therefore undemocratic character of the regimes that have succeeded colonial administrations all over South East Asia (with the exception of the Vietnamese People's Republic) however is unwittingly exposed by professor Mills in his contribution on self-government on page 327: "All that happens is that a Western official walks out of his office and in walks an Asiatic . . . the administration continues to be a centralized bureaucracy . . . "

Washington apparently considers that kind of "self-government" in the final analysis similar to the notorious "Banana Republics" of Central and South America, because professor Mills, under the very weak pretext that the South East Asian countries cannot build up their own heavy industries, glibly asserts that they have to rely for protection on the US and its present junior partner, Britain. The analogy is drawn in the case "of the South American Republics and the US." It is natural then that "Naval and air bases should be provided for the great powers protecting the area," says the professor without blinking an eye.

As to the widespread national liberation movements sweeping over South East Asia, be it in the Philippines or Vietnam, these are all dismissed with the threadbare label of "Moscow directed communistic insurgents." Whilst, as in the victorious liberation movement in China, the Communists are holding leading positions in the patriotic struggle in colonial and semi-colonial countries, the fact that such movements unite the broadest strata of the population is completely disregarded by the authors.

For reasons best known to themselves, the contributors to this volume pass over the iniquities of the colonial system, its brutalities and its toleration and encouragment of usury, vice and racial animosity.

* * *

NO apologies for colonial exploitation are to be found in a book published in the Soviet Union, where any advocate for racial prejudice is charged with a criminal offense.

The various reports found in "Crisis Of The Colonial System" treat virtually the same area as the first book, adding China, Korea and Ceylon. The publishers however have omitted the reports on Indonesia and the Philippines, which are available in the original Russian edition.

A critical and forthright analysis of the present situation in India is presented in Academician Dyakov's report on that country,

All the vile machinations of British imperialism and its hangmen in Congress as well as the Muslim League are exposed—the divide and rule policy by which the great sub-continent was bisected into areas which are neither political nor economic entities with Britain, if not fully holding the reigns, pulling the strings from a scarcely concealed background.

The outstanding feature of the reports found in this volume is that the reader is afforded a real insight into the complex issues involved in the struggle of colonial peoples, not only against their foreign oppressors and home-grown reactionary rulers but also against those classes which are either actively aiding them or letting themselves be utilized against their own people.

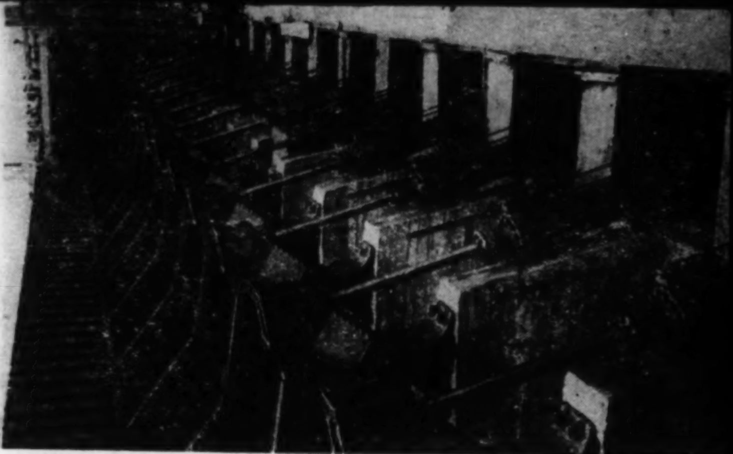
The "impartial" world press never shows the true background of the anti-colonial struggle. When reading about such issues as "communal strife" in India, or the Westerling adventure in Indonesia the reader of the world press is befogged with garrish spectacles such as "frenzied mobs running amuck" or details of the private life of an adventurer which read like the American comic stips. The actual reasons behind these outward developments are quietly passed over in silence.

Of timely interest is the recapitulation of events in Korea subsequent to the rout of the Japanese Kwantung Army by the Soviet forces in 1945. From the time the Joint Soviet-American Commission began working in Seoul in 1946, the Americans, who had earlier dissolved the People's Committees which were a true expression of the democratic will of the Koreans in their zone, did everything they could to sabotage the decisions arrived at during the Moscow Conference of Foreign Ministers in December 1945.

Thus after the South Korean people had been deprived of political power, the Americans placed the administration of the area in the hands of the group who had previously collaborated with the Japanese colonialists in the suppression of their own countrymen. To that clique, the progress made in North Korea was a constant sore spot because it clearly demonstrated to all Korea what the people could do once power was in their hands.

China stands as a beacon of hope to all Asia, this vast land that just a few years ago was the semi-colonial preserve of all the world's colonial powers, and which US "global strategists" intended as another war base against the USSR, has set out on the path of peace, socialism and democracy.

G. Astafyev's report on the youngest of the people's democracies is a concise recapitulation of historical development. It presents all the salient facts and clearly analyzes the basic reasons underlying the eventual victory of the Chinese people—the growth of the revolutionary movement, its betrayal by the Kuomintang in 1927, the creation of the Chinese Soviet regions, their transformation into popular anti-Japanese bases in the war against Japan, and finally the resumption of full-scale civil war by Chiang with American backing which ended with the victory of the People's Liberation Army and the creation of the Central People's Government in Peking in October 1949.



Huai River Project

↑

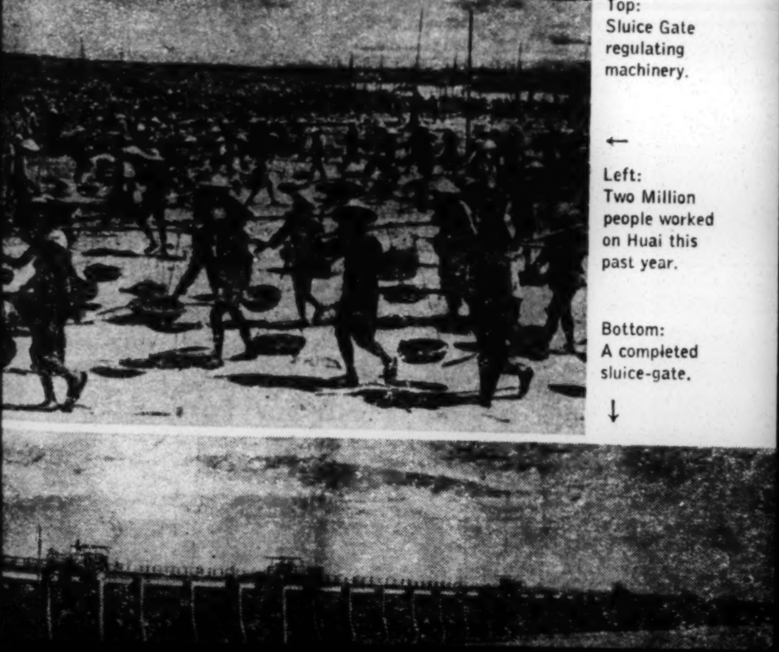
Top:
Sluice Gate
regulating
machinery.

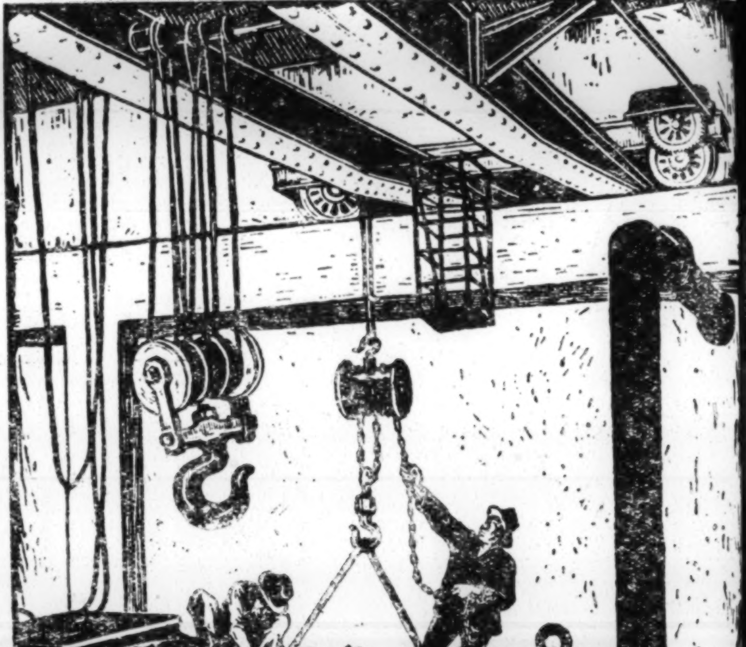
←

Left:
Two Million
people worked
on Huai this
past year.

Bottom:
A completed
sluice-gate.

↓





Rush Repair Job at Shih Ching Shan Power Plant

— *Woodcut by Li Hwa*